



# *Soong Eui Concert Hall*



Soong Eui Concert Hall

## FOUNDER'S GREETING



in society; Soong Eui Concert Hall is one of the finest examples of this tradition in modern day Korea.

Completed in mid 1979, Soong Eui Concert Hall is Korea's only major facility for the performing arts which has been planned and financed entirely by Korean patrons of the arts who have generously lent their names and means to the creation of this superb facility. The Hall is to be operated by a privately funded foundation working in close cooperation with the Korean National Academy of Arts and Sciences and the Korean Culture and Arts Foundation.

With a seating capacity of 2,000 people, the Hall has well integrated acoustic, architectural and interior design facilities with totally modern lighting and sound systems and the newest, most advanced audio and recording equipment. The Hall is thus capable of accommodating properly full 100 member orchestras, major choral and theatrical groups as well as solo, chamber orchestra and traditional Korean musical and theatrical performances. In consideration of the comfort and convenience of visiting performers, there are ample, spacious dressing rooms as well as separate rehearsal room facilities.

With its excellent location just within wooded Namsan Park overlooking downtown Seoul, the Soong Eui Concert Hall is virtually ideal in all respects to serve the Korean cultural community and promises to play an increasingly important role in the development and expansion of the performing arts in Korea.

A handwritten signature in black ink, reading "Tong Sun Park". The signature is fluid and cursive, with the first name "Tong" and last name "Park" clearly distinguishable.

Tong sun Park, Founder  
Soong Eui Concert Hall

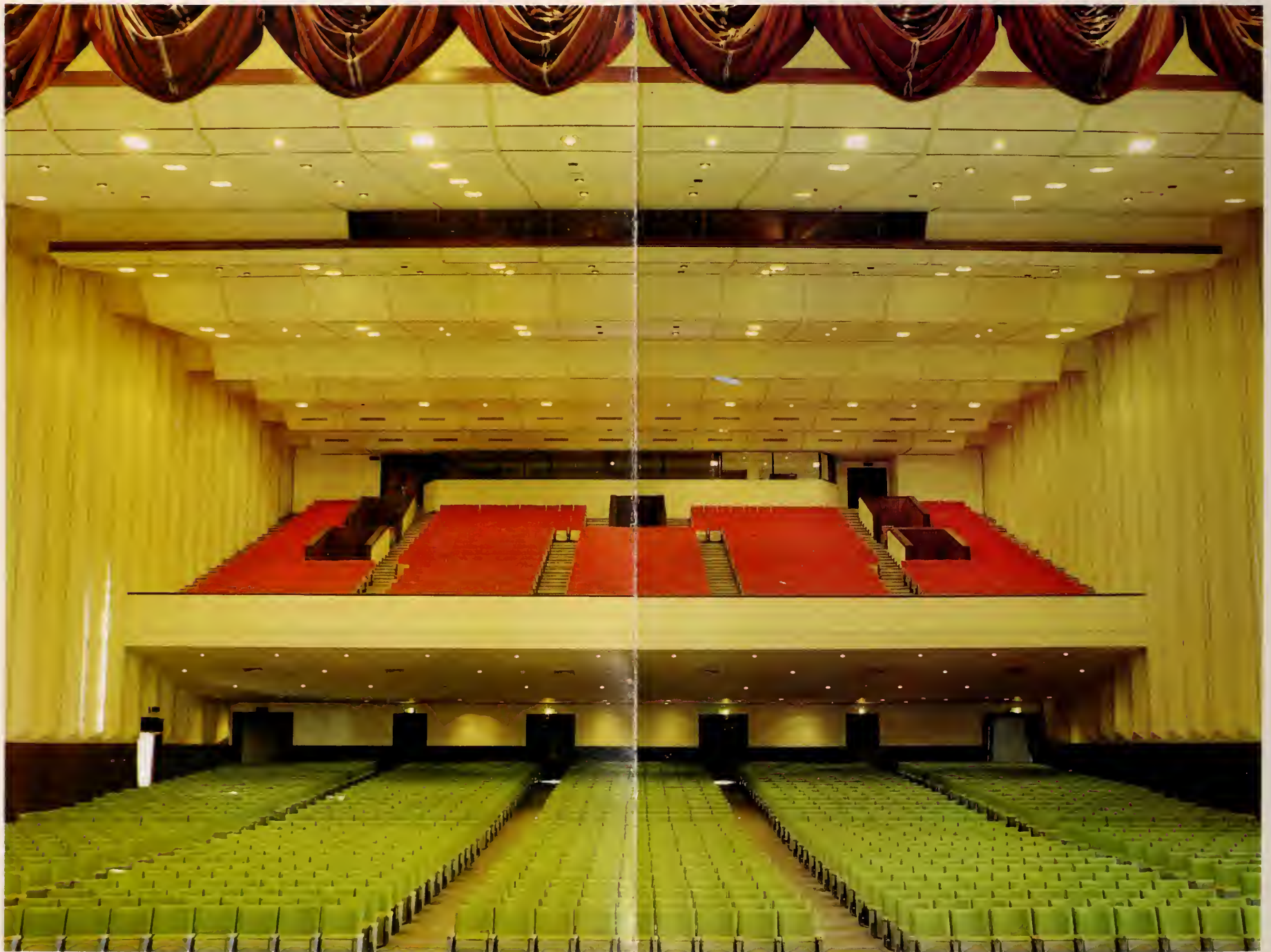


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Soong Eui Concert Hall

Soong Eui Concert Hall

*Inside View.*





The Soong Eui Concert Hall was conceived and brought into being for the purpose of promoting and enhancing the universal understanding and enjoyment of fine music through regularly scheduled local performances and periodic international cultural exchanges. The new hall represents Korea's latest avenue by which the public may participate in the joys of live music in a comfortable, attractive atmosphere.

The Advisory Committee of the new Hall will closely cooperate and coordinate all activities with the Korean Culture and Arts Foundation and the Korean Academy of Arts and Sciences and already has established channels to facilitate concert tours throughout the country.

#### ACTIVITIES:

- 1) Sponsoring performances by domestic and foreign symphony orchestras, chamber music and choral groups, vocal and instrumental soloists, conductors, etc.
- 2) Arranging debut performances for newly discovered, talented Korean musicians at home and abroad.
- 3) Staging musical presentations recommended by the Korean Culture and Arts Foundation.
- 4) Hosting international music festivals.
- 5) Hosting international music contests.
- 6) Operating a conservatory for advanced students and a summer camp for young musicians.





*Lobbies and stage*



**FACILITIES:**

The Soong Eui Concert Hall was designed and constructed to accommodate a wide array of fine music presentations and audiences in pleasing, comfortable surroundings. With its central heating and air-conditioning system, recording and audio coordination facilities, large rehearsal rooms, and the best in modern acoustic design, the Music Hall features a main auditorium with a seating capacity of 2,000.



Soong Eui Concert Hall

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*Outside View.*



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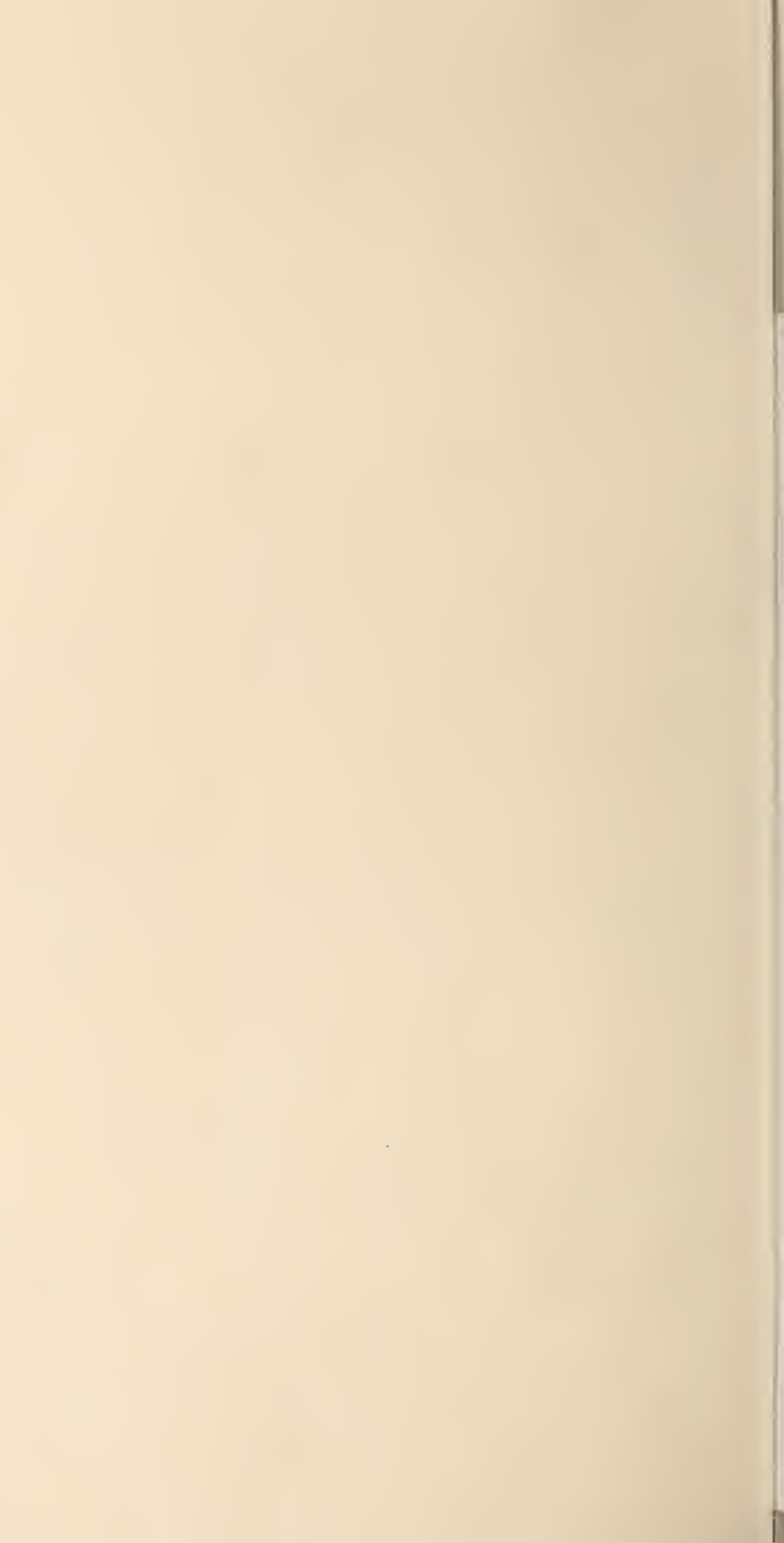
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Cable : MIMOOLING SEOUL  
Telex : MIRTEX K28242





The Presbyterian Church of Korea



Nestorian Cross ( 657AD)

## OUR PRAYER

Father of all people, who hast made of one blood all peoples to dwell on the face of the earth, who hast laid down the boundaries of their habitation, and whose hand rules their history.

We offer thee our thanks for the growth of thy Church in this small place, that through long years of suffering and trial, thy people have endured, have grown strong and flourished.

We pray for thy blessing that those who now bear the great weight of ruling may have hearts open to the counsel of thy will, and be possessed of a strong sense of justice and equality for all the people.

We ask thy guidance for the unclear days that lie before us, that we may find the right path to the unification we all long so deeply for, and that we not shrink from the hard and delicate responsibility of forging a new society able to bear the scrutiny of thy judgment.

We plead for a double share of thy Spirit, that we may be bold and relentless in declaring the gospel to those many in our land whose lips do no yet confess Jesus Christ as Lord.

We pray for sensitivity as we seek to minister in those areas where the awful pressures of inflation, hard working conditions, poverty and discrimination have caused such anxiety as to render men and women incapable or unable to comprehend the wondrous love of God and mercy offered by Jesus Christ. May our life as thy people be in harmony with the word we bear, so that in all things thy name is glorified.

Come quickly, Lord Jesus! Amen and amen.

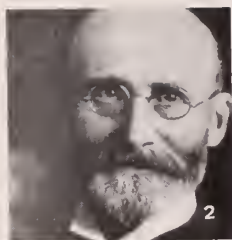
## Greeting

As we approach the centenary of Protestant missionary work in Korea, we are thankful for God's grace which has enabled a church in Korea to spring forth from the blood of its early martyrs. Within a rapidly changing national and international situation we have discovered a warm unity in God's service and are grateful for the fellowship of the world church, the work of missionary co-workers and the faithful witness of our members.

As our church stands on the threshold of a second century, we pledge ourselves to be faithful to our mission--proclaiming truth and freedom in the spirit of our Servant Lord. We seek the unceasing prayers, concern and mutual cooperation of our fellow Christians throughout the world so that we may faithfully fulfil the tasks committed to us as one part of the Body of Christ.

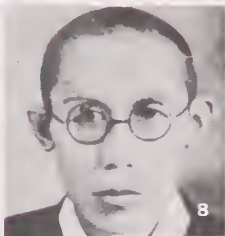
*Chi-Joon Park* Moderator





## The Growth of the Church in Korea

Dr. H. N. Allen<sup>2</sup> came to Korea in 1884 to begin medical work and was followed by the Rev. H.G. Underwood<sup>3</sup> who commenced missionary work in 1885. Dr. Samuel A. Moffett<sup>4</sup> opened the first theological seminary in 1901 and by 1912, the first General Assembly<sup>5</sup> was held in Pyengyang. The work of these early missionaries, along with the blood of martyrs such as pastors Gi Chul Chu,<sup>7</sup> Hwa Sik Kim<sup>8</sup> and Yang Won Sohn<sup>9</sup> has led to the growth of the church in Korea during the last century.<sup>6</sup>



## An Evangelizing Church

Church planting began with Mr. Sang Ryun Suh who became a Christian in Manchuria and returned to Korea to establish a church at Solnae<sup>10</sup> in Hwanghae Province in 1885. Dr. Underwood founded the Saemunan Church in 1887.<sup>11</sup> The Yon Dong Church<sup>12</sup> was begun in 1895 and the Noryangjin Church<sup>13</sup> in 1906. The Taegu First Church<sup>14</sup> opened in 1893, the Kwangju First Church<sup>15</sup> in 1905 and the Pusanjin Church in 1904. After liberation the Tongshin Church was established in 1956,<sup>16</sup> the Liberation Church in 1946, the Incheon First Church<sup>17</sup> in 1946 and one of the largest Presbyterian churches in the world, the Young Nak Church,<sup>18</sup> in 1945. The Presbyterian Church of Korea in 1979 had a membership of 984,192 meeting in 3,886 congregations. By the centenary year 1984, it is hoped to have 1½ million members and 5,000 churches. A church growth movement is gathering momentum and aims to start 300 new churches each year.







## Theological Education for Mission

Theological education began in Pyongyang at the seminary established by Dr. Samuel A. Moffett in 1901. Seven students<sup>19</sup> graduated in 1907. Presently, the major seminary of the Presbyterian Church of Korea is in Seoul<sup>20</sup> and trains pastors<sup>21</sup> following a curriculum set up by the General Assembly. Other seminaries for the training of evangelists in urban and rural



communities are at Taegu,<sup>22</sup> Pusan<sup>23</sup> and Kwangju.<sup>24</sup> The Asia Center for Theological Studies and Mission (ACTS)<sup>25</sup> was begun to train church leaders from third world countries. These institutions train not only pastors for the church in Korea but also for mission overseas. There are now 2,214 pastors and 2,162 evangelists serving the church.



## Higher Education for Leadership Development

To give education in an age of change, Soongsil school<sup>26</sup> was opened in 1897 and a college department added in 1905. Until 1938 when the college was forced to close because of refusal to worship at Shinto Shrines, it was an excellent institution for the higher education of rural leaders. Yonsei University, one of Korea's leading private educational institutions, began with the opening of the Yonhi school in<sup>27</sup> 1915. Soongjun University<sup>28</sup> was reorganized in Seoul in 1954 and trains leaders for the Korean church. In 1954 also, Kyemyung University<sup>29</sup> was opened in Taegu to serve the Youngnam area and the Seoul Women's College in<sup>30</sup> 1961 centering on women's education. All of these institutions are providing a high quality of education for leaders in Korea's modernization process.



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## Medical Mission for the Care of the Suffering

In September 1884, the first missionary to Korea Dr. H.N. Allen was appointed a palace physician and founded a hospital with royal patronage, the "House of Widespread Relief"<sup>31</sup> in 1885. Dr. O.R. Avison developed this into the Severance Hospital<sup>32</sup> in 1904 providing modern medical services. In 1899 the Tongsan hospital was begun in Taegu for the treatment of endemic diseases in the Youngnam<sup>36</sup> area. The Jesus Hospital in Jeonju<sup>33</sup> was begun for the treatment of women in 1897. In 1906 the

Kwangju Christian Hospital<sup>34</sup> began and the Il Sin Women's Hospital<sup>35</sup> in 1952. Through the Christian medical institutions, of which there are now ten, the church is making a major contribution to the people's health care.





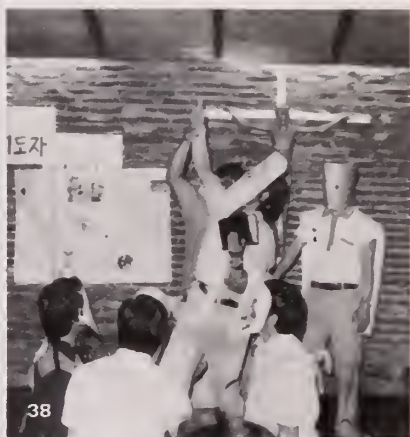
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## The Church's Service to the World

Education – Training 37 38 39

Programs, Consultations, Seminars

Publication of Materials for Sunday School and Church Officebearers

Training of Volunteers and Workers in Rural and Industrial Areas

Training in Organization and Development

Training workers for Social Development

Continuing Education for Ministers





Mission – Activity 40 41 42 43 44

Church Growth Movement - - Aim: 5,000 churches, 1½ million members

Rural Mission - - Sister Relationships, Credit Unions

Campus Mission - - Organization, Training, Mission

U.I.M. - - Amongst the Workers and the poor

Special Mission, - - The Blind, Youth, Hospitals, Police

Armed Services - - Chaplains

Community Development - - Organization and activity.



## The Church Witnesses to the Ends of the Earth

For almost a century the Korean Church has followed her Servant Lord who came "to preach the Gospel to the poor, to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden" (Lk.4:18) and who left us the command to "go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit". We pledge ourselves anew to follow our risen Lord.

The first missionaries of the Korean church were 13 people sent to China in 1912. Today there are 28 missionaries serving in 16 countries: 45 46 47 48

* Japan	6	* Singapore	1
* Taiwan	2	* Guam	1
* Hong Kong	3	* Saudi Arabia	1
* The Philippines	1	* West Germany	1
* Indonesia	3	* Austria	1
* India	1	* Sweden	1
* Bangladesh	2	* Africa	1
* Pakistan	2	* Brazil	1



## The Presbyterian Church of Korea Strengthens its Mission for the 80s.

For the past century, by centering our efforts on individual salvation, our church has experienced a notable growth and development. But today the church is being urged to give more emphasis to other human needs. As we move into the 80s we reconfirm our commitment to God's mission and are encouraged by Paul's words to the Galatian Christians: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal.5:1) In obedience to this admonition we are adopting the following strategy.

1. As the centenary of Protestant missionary work in Korea approaches, we are developing our resources for the continued growth of the Church, strengthening the church structures, building a centenary memorial building and gathering historical material so that we may reconfirm our own identity.
2. Efforts for the renewal and reform of the church are continuing. Reorganizing of the General Assembly structures, strengthening theological education, reactivating lay training will allow the church more ably to fulfil its calling.
3. Attention is being concentrated on the missionary function of the church and this governs its reorganization. A new policy and strategy for mission is being sought which is directed to the marginalized in urban-industrial society, the backward rural areas, the campuses, the armed services and the youth of our land.
4. We are working towards completing the church's conversion to the needs of the world by giving more attention to the insights of the social sciences and extending the context of mission to social development including human rights, contributing to the making of social policy and realizing social justice.
5. As part of the world church we must work together for the unity of all Christians. By participating in united Christian work in Korea and strengthening mission outreach to other lands we can make a significant contribution to world peace and justice.

By working for the establishment of God's Kingdom of peace and justice we can properly celebrate the centenary of Protestant missionary work in Korea and give glory to our Lord Jesus Christ.



Artist: Yong Giel, Kim

## Relationships for Ecumenical Action

World Council of Churches  
Korean National Council of Churches  
Christian Broadcasting Service  
Korean Bible Society  
Christian Literature Society  
Korean Council for Christian Education  
The Family Life Committee  
Korea Audio-Visual Committee  
Presbyterian Association  
Overseas Churches:

The United Preabyterian Church in  
the United States of America

The Presbyterian Church in the  
United States

The Uniting Church in Australia

The United Church of Christ in  
Japan

The Church of Scotland

The Presbyterian Church in Canada

The Presbyterian Church in Taiwan

The Presbyterian Church of New  
Zealand

Association of Churches and  
Mission in South Western Germany

The Korean Christian Church in  
Japan

The Korean Presbyterian Church  
in U.S.A.

## Organization of the General Assembly of the Presbyterian Church of Korea

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# THEOLOGICAL NEWS

WORLD EVANGELICAL FELLOWSHIP · THEOLOGICAL COMMISSION

Vol. 12, No. 1

January 1980

## RESPONSIBLE STEWARDSHIP OF EVANGELICAL RESOURCES

The Proliferation of Christian Churches and agencies, increasing global travel and multiplying consultations and conferences are causing evangelical leaders to examine more seriously their responsibility in the stewardship of their resources - personel, time, finances, plant and lifestyles: There is a growing awareness of the need for cooperation and unity. Christian love and unity is Biblical so that the world may see our discipleship and believe. It is necessary if we are to avoid an inexcusable waste of God-given resources, and give countless millions of unreached people the opportunity to hear and to respond to the Gospel.

But true unity is not cheap. It is unity in the Word of God - acknowledging the total Lordship of Christ and acceptance of the authority and discipline of the Scriptures in all matters of belief, worship and fellowship, ethical conduct and mission in the world. It is a commitment to live under the Word of God, not alongside it. Unity on any other basis is to be compared to seed sown on rocky ground or among weeds.

Responsible stewardship calls for different levels of unity and types of relationships. Where organic unity or merger will best serve Christ's mission on earth, this must be consciously pursued, rejecting all temptations to image or empire building. Where cultural or functional differences are valid, continuing autonomy and diversity of structures may be the will of God in exercising responsible stewardship. In such cases a network of fraternal relationships must be actively pursued. In the case of extremist groups that manifest an unbiblical imbalance, or that of non-evangelical ecumenical or ecclesiastical agencies, responsible dialogue is the only way forward.

Responsible stewardship demands that the path to unity be lead by the Holy Spirit. To go faster or slower will result in an awful wastage of God's resources as many unity proposals have shown. Pray that the WEF Theological Commission's Consultations, the Congress on World Evangelisation in June, 1980 and the WEF General Assembly in March, 1980 will be lead of the Spirit to show God's direction for the future relationship of WEF to LCWE.

Editor

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THEOLOGICAL COMMISSION GOALS FOR CONSULTATIONS IN MARCH 1980

The forty member Theological Commission will hold its first full consultation March 21-24 at Mabledon Conference Centre, Kent, outside of London. The Commission will review its work since its formation in 1975 and set goals for the next 4 years. Specific objectives will include:

- 1) To restructure the international theological study units and research projects according to priority needs for theological interpretation.
- 2) To review current theological programmes and develop new programmes such as an International Theological Assistance Fund, a Scholarship Fund for faculty training, text book production, and an International Community of Accrediting Associations.
- 3) To expand the present publications of theological and educational literature including information and reports, journals, monographs, and an international series of textbooks on systematic theology and to assist regional publishing programmes.
- 4) To strengthen patterns of cooperation with evangelical, theological and church agencies at the national, regional and international levels and to support joint ventures in improving the quality of theological education.
- 5) To appoint new members and staff, elect a new executive and set budget goals.

Prior to this plenary meeting the Theological Commission will sponsor six consultations, two of which are jointly sponsored with the Lausanne Theological and Education group of LCWE. These consultations will be held at High Leigh Conference Centre, Hoddesdon, near London.

11-15 March, 1980, The Theology of Development in the 1980's. Representatives of Relief and Development donor agencies will meet with representatives of Third World receiving agencies and members of the Theological Commission's Study unit on Ethics and Society under the leadership of Ronald Sider.

17-21 March, 1980, An International Consultation on Simple Lifestyle, co-sponsored by LTEC and T.C. unit on Ethics and Society. Convenors will be Horace Fenton and Ronald Sider. This consultation will culminate several national conferences on simple life style.

17-20 March, 1980, The Teaching of Missions in Theological and Church Education, sponsored by the study unit on Theological Education led by Patricia Harrison. It will explore the teaching of missions as an essential element in curriculum building and prepare for a joint consultation with LCWE in 1981.

17-20 March, 1980, Preparing Churches for Responsible Witness Under Totalitarian Powers, sponsored by the study unit on Pastoral Ministry, convenors will be Bishop David Gitari and Dr. Pablo Perez. The consultation will analyse causes of oppression and persecution and develop a theology of responsible witness and suggest practical guidelines for churches.

17-20 March, 1980, Reaching Muslims. The convenors of national study groups will meet under the guidance of Bruce Nicholls and Frank Khair Ullah to prepare for the study groups at COWE at Pattaya in June. The study group is being jointly sponsored with LCWE.

17-20 March, 1980, International Community of Accrediting Associations, convenor will be Dr. Paul Bowers, Theological Commission Liaison Secretary for Accrediting Associations. Representatives of evangelical agencies in Africa, Asia, North and South America, Caribbean and Europe will meet to plan the formation of the International Community.

The Proposed consultation on The Relationship of Evangelism to Social Responsibility is expected to be a joint project of WEF and LCWE in 1981.

The Commission will have discussions with the other WEF commissions during WEF



7th General Assembly, 24-27th March also at High Leigh.

THEOLOGICAL COMMISSION SPONSORS THEOLOGICAL SCHOLARSHIP FUND

The Theological Commission Executive has decided to establish a Theological Scholarship Fund with an initial target of \$100,000. As a result of an anonymous grant to the Fund, scholarships to six European, African and Asian scholars have already been allocated.

Sponsored applicants are invited for the following study purposes:

- 1) Graduate studies at a recognised theological institution for the training of faculty under appointment to teach in a theological school or in a non-formal extension centre or a correspondence course institute. Preference will be given to training in ones own country or continent.
- 2) Faculty of theological schools wishing to undertake specialised studies in the applied areas of educational methodology, evangelistic and pastoral ministries, or communications.
- 3) A short term research project on a subject approved by the sponsoring body with a view to writing a teaching text or preparing for publication a book or monograph acceptable for library use.
- 4) A short term project by a faculty member to translate a teaching text into a vernacular language necessary for classroom and private study.

Candidates for the Scholarship Fund must be

- a) sponsored by an acceptable institution
- b) able to give evidence of evangelical faith
- c) give full details of the course of study
- d) give full details of costs and financial resources available
- e) give evidence of post-training commitment to the sponsoring body.

CHURCH AND NATIONHOOD, ed. Lionel Holmes, \$1.50 plus postage.

Paul Schrottenboer, the General Secretary of the Reformed Ecumenical Synod in RES News Exchange 11-9-1979 commends the WEF Theological Commission for taking seriously the social and political problems of the world today.

This symposium of 9 papers presented at a consultation on church and nationhood in Basel, Switzerland, September 1976 approaches the question of church/state relations from situations in the first, second and third world. The contributors, Anthony Palmer, David Gitari, Saphir Athyal, Bong Rin Ro, Waldron Scott, Jørgen Glentøj, Pablo Perez, Paul White and Ulrich Betz are all members of the WEF Theological Commission.

Paul Schrottenboer wishes that "more attention had been given to the exact nature of the social calling of the church, and to the necessary distinction between the church as worshipping, evangelising community and the church as God's people active in all the various pursuits and areas of life". He calls upon evangelical scholars to "continue to explore the task of Christians not only towards hostile government, but also within political movements. They should find ways in which justice that is based upon and driven by biblical principles takes on more concrete and liberating forms".

THEOLOGICAL COMMISSION SPONSORS BISHOP GITARI IN SEMINARS IN INDIA

Bishop David M. Gitari of the Diocese of Mt. Kenya East, Kenya, will lead two seminars in India, one in Bangalore, 11-15 February, 1980 and the other in Madras, February 18-21. He will speak to pastors and laymen on the general theme "The Mission of the Church in the World". During the past year Bishop Gitari has convened a Church and Persecution study group and he will be sharing the insights of his Africa experience with the Indian church leaders. The seminars are being coordinated by John Richard, secretary of the Evangelical Fellowship of India. Plans for Bishop Gitari to lead additional seminars in Bangladesh and Pakistan did not eventuate.

From February 25 - March 1 Bishop Gitari will be one of three speakers at a spiritual reflection retreat for the 60 bishops of the Churches of South India, North India and the Mar Thoma Church. The retreat is being assisted by Bishop Jack Dain and Sydney diocese of the Anglican Church of Australia.

The Theological Commission plans to sponsor lecture tours in different parts of the world on themes important to the churches. The first in the series was Professor Andrew Kirk's tour through Asia in 1979. A lecture tour on family ethics will be sponsored when a suitable lecturer is available. Persons or churches interested in such a programme please write to Bruce Nicholls, New Delhi.

AN ASSOCIATION FOR EVANGELICAL THEOLOGICAL EDUCATION TO BE LAUNCHED IN INDIA

A Conference of 25 evangelical theological educators meeting in Madras September 26-28, 1979 unanimously resolved to form an association of evangelical theological education in India. The inauguration will be held in Bangalore July 24-26, 1980 and the theme of the inaugural conference will be "Excellence in Training for the Mission of the Church". Dr. Narendra John, Union Biblical Seminary, Yavatmal and the Rev. Graham Houghton of the Madras Bible Seminary will present a joint paper on excellence in theological education. Dr. Ronald J. Sider, visiting professor at Union Biblical Seminary, Yavatmal in 1980 has been invited to give the Bible readings. Approximately 90 residential and non-formal theological training institutions in India are being invited to send delegates.

The object of the new association will be to provide fellowship amongst evangelical theological educational institutions, a forum for theological reflection on the Church's mission and ministry in the Indian context sharing of resources and expertise and to find levels of cooperation with all who can accept the doctrinal basis, aims and objectives of the Association.

THEOLOGICAL DRAMA GROUP PARTICIPATE IN SPIRITUAL RENEWAL WEEK IN THAILAND

The Evangelism Drama group of the McGilvary Faculty of Theology, Payab College, Chiangmai, assisted in the Spiritual Renewal Week, September, 1979 in the churches and schools in Chiangmai and other centres in North Thailand. They presented a ligay or folk drama at Chiangmai Christian School and wrote and performed a new ligay on the life of David at two other Christian schools in Chiangmai. Teams also performed at Lampang and Nan, two provincial towns in North Thailand. A large number of confirmations of faith and of expressions of interest in Bible Study resulted from the Spiritual Renewal Week at the Chiangmai Christian School. Assisted by Mrs. Jansom, a professional singer from North Thailand, the group are developing another traditional Thai communication form called "saw" - a story told in song accompanied by Thai instruments, especially the flute. For further information, write to Prakai Nontawasee, Professor of Christian Education McGilvary Faculty of Theology, Prayab College, P.O. Box 37, Chiangmai, Thailand.

## CLADE II CALLS FOR CONTINUING REFORMATION

The Second Latin American Congress on Evangelization (Congreso Latinamericano de Evangelizacion CLADE) held in Lima, Peru, October 31 - November 9, 1979 marked a new level of maturity in the churches of Latin America's commitment to evangelism. Dr. Emilio Antonio Nunez in the opening address, "Heirs of the Reformation" delivered on October 31st (Reformation Day) focused on the standards of the Reformation - Only Scripture, Only Grace, Only Faith and Always Reforming. According to Rev. Pedro Savage, the Coordinator of the Congress, "Each church within the Latin American context must always be in reformation. It must reinterpret the Scriptures and question itself within its context in the light of the Word of God. The essential demand for the development of the Church in this moment is obedience and faithfulness to the Lordship of Jesus Christ".

"This emphasis on Always Reforming can be interpreted today as contextualization. The Church must take seriously the roots of its historical context and be conscious of the danger of being molded by the present age which surrounds it (Romans 12:2) and of the challenge by means of a renewed mind of proving and demonstrating what is the will of God in that historical context. It must take seriously the significance of the real and felt needs of the people who surround it in order to proclaim an integral gospel which reaches the totality of man in the social context in which he lives. Latin America truly lives in polyfacetic realities which require the presentation of an integral gospel in which Jesus Christ is Saviour and Lord".

The Congress was sponsored by the Latin American Theological Fraternity. The organising committee under the leadership of Professor Samuel Escobar will print the 600 pages of documents in Spanish in Mexico. The key papers will be printed in Missionalia magazine of CELEP. An English edition of the key papers with an introduction by Orlando Costas and Samuel Escobar will be available. A 20,000 copy edition of a popular booklet on the ten key projections for the next 10 years will be available for study by the churches around Latin America. There will also be an undated bulletin on each of the subjects mentioned in the projection.

Prior to the Congress Dr. Pablo Perez, Director of the Instituto Evangelistico de Mexico and the Rev. Michael Green of Oxford, England conducted 5 day seminars for theological educators and pastors in Guatemala and Quito, Equador. Dr. Green dealt with evangelization in the first centuries of the Church and Dr. Perez covered evangelization in the context of Latin America, with special reference to the documents of the Latin American Catholic bishops Conference, liberation theology and Church growth concepts. The tour was sponsored by the Latin American Theological Fraternity. Dr. Perez, who is a member of the WEF Theological Commission executive reports an enrollment of 49 students in the Bible Institute, the highest in its history.

## GERMAN STUDENT MOVEMENT FOCUSES ATTENTION ON THE AUTHORITY OF THE TEN COMMANDMENTS

The German Evangelical Alliance Information Service (IDEA) reports that 1,400 staff and students of the Student Mission in Germany (SMD) met in Marburg 12-14 October, 1979 to consider "Loving God Means Keeping His Commandments". Professor Theodor Ellinger, Chairman of SMD asked SMD to take the commandments seriously and uncompromisingly. Dr. Klaus Bochmuhl, Professor of Theology at Regent College, Vancouver, Canada and a member of the WEF Theological Commission executive appealed for a "demonstration that there is an alternative to the rule of materialism, secularism and lawlessness". Many students decided to practise a simple lifestyle by giving 10% of their income to missionary and humanitarian work. The SMD is the German branch of the International Fellowship of Evangelical students which works in 95 countries. The SMD works in 700 high schools, in the universities and has a graduates' fellowship of 3,000 members.

ACTEA COORDINATOR REPORTS ON ACCREDITATION ACROSS AFRICA

In his report for 1978-79, Dr. Paul Bowers, the Coordinator for the Accrediting Council for Theological Education in Africa, outlines the growing participation in ACTEA across Africa since the Council was formed in 1978. At the Council's second meeting, October 16-18, 1979, also held at Miango, Nigeria, the standards and procedures for secondary level accreditation and a revised edition for the post secondary level were reviewed and approved. A new fee structure has been approved to ensure financial viability. Rev. George Foxall with long experience in residential and extension theological education in west Africa was appointed the new ACTEA coordinator and Dr. Paul Bowers was appointed chairman.

The Liberian Baptist Theological Seminary, Monrovia, became the sixth school to apply for candidate status at post secondary level. It is expected that Scott Theological College, Kenya will become the first school to be accredited at this level. At the secondary level six schools have applied for candidate status. Proposals for accreditation at primary level are now being considered. Because of the large number of schools interested in accreditation at the secondary level, regional commissions are now operating in West Africa, East Africa, Central Africa and South-Central Africa. Other commissions are to be formed. These commissions are also sponsoring workshops and consultations.

ACTEA publications during the year include 4 issues of ACTEA Bulletin in English and two in French. Two issues of ACTEA Tools and Studies - a list of periodicals suitable for theological libraries and list of books on Islam for libraries. A Profile Project of detailed information on institutions and programmes is being planned. During the year Dr. Bowers travelled extensively across Africa visiting schools. In July he assisted Dr. Lois McKinney in a series of consultations on educational methodology. At present Dr. Bowers who serves with the Sudan Interior Mission is on leave in N. America. (221 East Union Ave., Wheaton, Ill. 60187, USA).

CARIBBEAN ASSOCIATION OF BIBLE COLLEGES HOLD SERIES OF CONSULTATIONS ON ACCREDITATION

During the month of October, 1979, the CABC conducted a series of special consultations throughout the Caribbean to familiarize cooperating colleges with CABC programmes and the accreditation scheme launched earlier in the year. Dr. Zenas Gerig of Jamaica Theological Seminary (Box 121, Kingston 8, Jamaica, West Indies) who took part in all the consultations, reports a growing interest by colleges concerned to meet the standards set by CABC for accreditation at the post secondary (B.Th.) and the secondary (Dip.Th.) levels..

The first consultation was held at Port-au-Prince, Haiti where representatives of 9 theological schools participated. It was recommended that the appropriate level for the post secondary degree would be the "philosophe" level and for the secondary diploma level the "troisime" level. All schools in Haiti have an acute shortage of French theological books and library resources. Five schools were represented at the consultation in Puerto Rico. Although Spanish is the language of instruction, most students can read English so that the problem of libraries is not so acute. The third consultation was held on the island of St. Thomas in the US Virgin Island group where the problem is that 90% of the students come from other islands some of which have differing educational systems. At Maracas, Trinidad, the consultation of 4 schools recommended that 5 "O" level passes would be considered appropriate for the 4 year post secondary degree programme. At the Guyana consultation in Georgetown it was found that nearly all the schools operate as night schools, as in Puerto Rico. The 5 schools participating felt that the educational standards of Trinidad were appropriate for Guyana. The Jamaican consultation was held in December.

EVANGELICAL LEADERS IN THE NETHERLANDS UNITE UNDER MISSION

A working group of evangelical leaders in the Netherlands in November 1978 published An Appeal; Fifteen Theses on Mission as a response to the view that mission is the battle against social evil and the renewal of political structures. The Appeal has been well received by the churches - 20,000 copies sold. It makes a strong appeal to recover the biblical understanding of evangelism and dependence on the sovereign work of the Holy Spirit. It has been an important factor in the successful launching of the Evangelical Alliance of the Netherlands. The national council of 60 members chaired by Prof. Dr. Ir J.H. van Bommel of the Free University of Amsterdam was installed on 22nd September, 1979. Bruce Nicholls represented the Theological Commission at the inauguration.

AN APPEAL: FIFTEEN THESES ON MISSION

1. What the Bible says is now and ever will be decisive for our action in mission and evangelization. The opinions of experts must be tested by the Word of God.
2. We misjudge the gravity, scope and power of sin if we think that a better society will naturally come about by merely changing the structures of society.
3. Only the Holy Spirit convinces of sin and can overcome the unbelief which is increasingly manifest in the continuing process of secularisation. He uses God's Word and works through the Church.
4. The Holy Spirit gives a fundamental analysis of reality in a world without God and under judgement.
5. The Holy Spirit proclaims Christ and confrontation with him is decisive for salvation and judgement for everyone. There is no universal saving activity of God in the Bible.
6. The Church must submit itself to the discipline of the Word of God and the exposing work of the Holy Spirit if it does not want to grow worldly and unfit for its missionary task.
7. Man has fellowship with God and a true relationship to Him only through justification in Christ. This personal renewal comes only through the preaching of the Gospel in and by the Church. Apart from renewal, activism is doomed to hopelessness. The building of a new society of justice and righteousness is the work of Christ.
8. Mission cannot restrict itself to social questions. We must preach the Gospel to the people of our time if they are to escape unchristian and brutal powers.
9. Mission can only be successful if the Holy Spirit thoroughly pervades the Church for Christ is not present without His body. He endows the Church with compassion for the world and inspires testimony and ministry and a prophetic protest against injustice.
10. The Kingdom of God is different in nature from our human kingdoms. It is futile to see His Kingdom as a continuation of our sinful and broken world.
11. God's Kingdom is coming for the prince of this world stands condemned. It is only through repentance and belief that we can enter into this Kingdom.
12. The Gospel of the Kingdom shows us clearly our responsibility with respect to the needs of the world. Acts of social service are signs that point to the Kingdom yet they are not the same thing as evangelization, nor is political liberation equal to salvation.
13. The Church has a right to existence only as a missionary community. If it is not active in mission, the Spirit will be quenched. We call upon everybody to persevere in prayer for the renewal of the Church and for the needs of the world.
14. There is no justification for us to stop missionary work. Millions of people in our country and outside of it do not know Christ. We are urged by His love to win over people to Him.
15. God is at work today and therefore mission is not an impossible task. As Christians of various churches and movements we summon each other to be His witnesses.

(Abridged by Editor)

EVANGELICAL REVIEW OF THEOLOGY HAS A NEW LOOK

The April 1980 issue of ERT (Vol. iv, no. 1) has a new look. Owing to difficulties in printing delays, in postage, and in the non-arrival of copies, ERT will now be published in England by Paternoster Press. The editor, Bruce Nicholls and publisher, John Langlois expect that with a new cover design, better type face and binding, and prompt dispatch, the number of subscriptions will rapidly increase. We apologise for the poor binding of the October 1979 issue. Plans to publish ERT three times a year from 1981 are under discussion. Subscriptions (£3.00 or US\$6.50 for 1980) should be sent to Paternoster Press, 3 Mount Radford Crescent, Exeter EX2 4JW, U.K. All editorial matters should be sent to W.E.F., 105 Savitri Buildings, Greater Kailash, New Delhi 110048, India.

Articles in the April, 1980 issue of ERT include:

"The Chicago Statement on Biblical Inerrancy" "The Promise of Adolf Schlatter" by Ward Gasque.  
 "Christianity as an African Religion" by Byang Kato, "Transcendental Meditation: Profile of a Westernised Eastern Religion" by Joseph Hall.  
 "Maranatha: Advent in the Muslim World" by Svon Sicard, "Assistance Programmes Require Partnership" by Vinay Samuel and Charles Corwin, "The Money Barrier Between Sending and Receiving Churches" by Harvie H. Conn.  
 "Rich Christians in an Age of Hunger" by Ronald J. Sider, "The Prosperity Doctrine" by James S. Tinney. "Reclaiming the Biblical Doctrine of Work" by John Stott.  
 "Barnabas: Son of Encouragement" by Dick France, "The Biblical Assessment of Superstition and Occult" by J. Stafford Wright.  
 "Presbyterian Ministerial Preparation in Brazil" by Ronald Frase, "Teaching Christ as Liberation in Extension Education" by Chris Sugden, "Christian Higher Education in America in 1980's" by Kenneth O. Gangel.

Fifteen carefully chosen book reviews are included in this issue.

NEW TITLES IN THEOLOGICAL MONOGRAPH SERIES RECENTLY PUBLISHED

Two further titles in the Outreach and Identity Theological Monograph Series published by WEF Theological Commission are now available.

No. 3 Contextualisation: A Theology of Gospel and Culture by Bruce J. Nicholls (pp. 72, IVP US\$2.95, Paternoster Press UK £1.50). Bruce Nicholls deals with social, theological and hermeneutical questions in interpreting and communicating the Gospel from one culture to another and suggests directions for mission in the future.

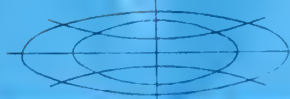
No. 4 Evangelicals and Social Ethics by Klaus Bockmuehl (pp. 47, IVP US\$2.25, Paternoster Press UK £1.20). Klaus Bockmuehl offers a commentary on Article 5 of the Lausanne Covenant and the major Lausanne papers on ethics, and points to theological and practical tasks ahead. Dr. Bockmuehl is editor of the monograph series.

Other titles available:

No. 1 Karl Barth's Theology of Mission by Waldron Scott

No. 2 The Biblical Doctrine of Regeneration by Helmut Buckhardt

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# THEOLOGICAL NEWS

WORLD EVANGELICAL FELLOWSHIP · THEOLOGICAL COMMISSION

Vol. 12, No. 2

April, 1980

## A THEOLOGY OF SERVANTHOOD

Throughout our six consultations last month, we faced the recurring question 'How do we evangelicals interpret our theology for the contemporary world?' It was during our consultation on the Theology of Development that Dr. Rene Padilla reminded us that what we really need is a theology of servanthood.

We live in an era of enthusiasm over the contextualisation of theology in each of the many cultures of our suffering world, and rightly so. But in the midst of our diversity and particularity, the importance of maintaining the universals of our faith cannot be over-emphasised. We are quick to answer that the Bible gives us our unity, but even here our hermeneutical methods divide us. Many search the Scriptures for the confirmation of their own ideology. Our starting point must be to have the mind of Christ who took the nature of a servant. Contextualisation must be via the way of the incarnation, and the Cross. The motive for serving mankind, whether poor and oppressed or rich and oppressor, is to live and act for 'Jesus'sake'. In all our debates about community development, simple life style, reaching Muslims or living under persecution, true servanthood can only begin with a servanthood relationship to Christ.

But servanthood is more than the negation of rights and privileges and retreating from the harsh world of reality. It is not meek submission before greed and injustice. It is a new liberty from our own self-image, and moral power and authority which the Master gives in order to rebuke evil men and their vested interests and point them to the Kingdom. Paul knew that his strength lay in his weakness. Most of us learn this lesson the hard way. Only those who suffer with Him will reign with Him.

Servanthood then is a life style, a singleness in devotion to Christ, a mind disciplined by the authority of Scripture, an abdication of our rights and freedoms in order that the Spirit may give us liberty to defend and proclaim the Gospel.

It is this kind of servanthood that transcends the bounds of culture and class and shows the unity and relevance of the Gospel to the world of mankind. It is the God-given shape of a universal Christian culture which points to the coming Day when His Kingdom will come on earth. Let our theology of hope begin with the theology and practice of servanthood.

Editor

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THEOLOGICAL COMMISSION MEMBERSHIP TO BE ENLARGED TO 54

The Theological Commission meeting at Mabledon, Kent, England, 21-24 March, 1980, voted to expand its membership to ensure that the Commission is truly an international commission of theologians and theological educators with representative church involvement. This action will result in the Commission being expanded from 40 to 54 members. The new WEF Executive Committee which met following the WEF General Assembly approved 47 names. A further 7 are to be appointed, in some cases after further regional consultation, and in some others the WEF Executive has asked for a more adequate briefing on the Commission's nominees. The next meeting of the WEF Executive is scheduled for Pattaya, Thailand, in June, 1980.

The following names have been recommended and approved:

AFRICA

Dr. TOKUNBOH ADEYEMO  
Mr. RAMEZ ATALLAH  
Dr. MARINI BODHO  
Rt. Rev. DAVID GITARI  
Rev. MISEIRI KAUMA  
Rev. CEASAR MOLEBATSI  
Rev. GOTTFRIED OSEI-MENSAH  
Rev. TITE TIENOU

ASIA

Dr. SAPHIR ATHYAL  
Dr. J. CHONGNAHM CHO  
Dr. WILSON CHOW  
Rev. GEORGES HOUSSNEY  
Dr. FRANK KHAIR-ULLAH  
Dr. CHRIS MARANTIKA  
Dr. BONG RO  
Rev. VINAY SAMUEL

CARIBBEAN

Dr. ZENAS GERIG  
Rev. EDNER JEANTY

EUROPE

Dr. ULRICH BETZ  
Dr. HELMUT BURKHARDT  
Dr. DICK FRANCE  
Dr. JØRGEN GLENTHØJ

SOUTH PACIFIC

Dr. JOSE GRAU  
Rev. ANDREW KIRK  
Dr. PETER KUSMIC  
Dr. GERHARD MAIER

Rev. NEVILLE ANDERSEN  
Rev. JOSHUA DAIMOI  
Dr. PETER O'BRIEN

LATIN AMERICA

Dr. ROBINSON CAVALCANTI  
Dr. SAMUEL ESCOBAR  
Dr. R. GUTIERREZ-C  
Dr. EMILIO NUNEZ  
Dr. RENE PADILLA  
Dr. PABLO PEREZ  
Dr. RUSSELL SHEDD

NORTH AMERICA

Dr. HAROLD BROWN  
Dr. ARTHUR CLIMENHAGA  
Dr. EDMUND CLOWNEY  
Dr. DONALD McCURRY  
Dr. LOIS McKINNEY  
Dr. ANTHONY PALMA  
Dr. IAN RENNIE  
Dr. PAUL SCHROTENBOER  
Dr. RONALD SIDER

The Theological Commission elected the following Executive Committee:

Bishop David Gitari (Kenya) Chairman  
Dr. Arthur Climenhaga (USA) Vice-Chairman  
Dr. Wilson Chow (Hong Kong)  
Dr. Jørgen Glenthøj (Denmark)  
Dr. Pablo Perez (Mexico)

It was voted that all appointments be for a term of 3 years (1980-1983) and that members should normally not serve for more than two consecutive terms. It is expected that the full plenary sessions of the Commission will be held once every 3 years. The executive committee and staff meet annually. The Study units are encouraged to meet as needed.

The Theological Commission wishes to express its gratitude to retiring members of the Commission, some of whom have served since the formation of the Commission in 1975. All continue to occupy leadership roles in evangelical theological interpretation and education and we count on their continuing support in advisory capacities in the work of the Commission. The retiring members are:-

Dr. HENRI BLOCHER	Dr. KLAUS BOCKMUEHL	Dr. PETER BEYERHAUS
Dr. ARTHUR GLASSER	Dr. JOSIP HORAK	Dr. LEON MORRIS
Dr. CLARK PINNOCK	Dr. JACK ROBINSON	Dr. KLAAS RUNIA
Rev. PETER SAVAGE	Dr. PAUL WHITE	Dr. MILDRED WYNKOOP
Rev. ISAAC ZOKOUE		



The decision to appoint a Theological Commission was taken at the Sixth General Assembly of WEF in 1974, and subsequently 12 members were appointed. The Commission met in London in 1975. The Commission was the successor of the *Theological Assistance Programme* which was developed following the appointment of a Theological Coordinator at the Fifth General Assembly of WEF in 1968.

The following staff appointments were reconfirmed:

Mr. Bruce Nicholls, Executive Secretary (New Delhi, India)  
 Mr. John Langlois, Administrative Secretary (Guernsey)  
 Miss Patricia Harrison, Secretary for Theological Education (Armidale, Australia)  
 Dr. Robert Youngblood, Project Secretary (to be located in Holland from October 1980)  
 Dr. Paul Bowers, General Secretary of International Council of Accrediting Agencies for Evangelical Theological Education (ICAA) and Staff member for Theological Education (Wheaton, USA)  
 Miss Carol Gregory was appointed Personal Assistant to the Executive Secretary (New Delhi, India).

Miss Harrison was granted a two year study leave from January 1, 1981, in order to complete her doctoral studies.

Dr. Lois McKinney, Executive Secretary of CAMEO (Wheaton, USA) was invited to serve as part-time Consultant for Theological Education for 2 years beginning January, 1981. Dr. McKinney will assist in the editing of *Theological Education Today* and will convene the Study unit programme on The Teaching of Mission. She plans to visit Latin America, February-March, 1981.

Additional Staff needed: It was voted to appoint:

An Editorial secretary

An Associate Executive secretary

It is hoped that at least one of these positions can be filled by a person with third world nationality. Applications and recommendations are invited. For further details, write to the Executive Secretary, New Delhi.

#### CALL FOR A UNITED THEOLOGICAL COMMISSION

The Theological Commission voted:

"The Theological Commission recommends to the WEF that an approach be made to the Lausanne Committee for World Evangelisation that the function of the Lausanne Theology and Education Group be united with the work of the WEF Theological Commission so as to have one international theological Commission in order to serve the concerns of both the LCWE and the WEF."

This recommendation will be taken up at Pattaya by WEF and LCWE.

#### A CALL TO COMMITMENT: COOPERATION AND WITNESS

The Commission defined its commitment to cooperation and a service role to other evangelical theological associations as:

"We seek fraternal relations with evangelical churches and other evangelical agencies who have similar theological bases and concerns to our own, for the purpose of theological study and joint action, where such participation enables us to do together programmes and projects more effectively than we can attempt separately. Such relations may be developed with autonomous, national, regional, or international denominational or interdenominational associations or commissions."

The Commission also called for involvement and witness with other bodies and agencies, Christian and non-Christian, as part of its commitment to evangelism and mission: It stated:

"As an essential function of our evangelical mission, we encourage theological conversations with organisations with whom we do not have an agreed theological basis or goals, for the purpose of securing information, overcoming unnecessary misunderstandings, for better self-understanding, and for faithful witness to the historic evangelical Christian faith. Such conversations may include ecumenical Christian agencies, non-Christian religious and ideological bodies, and political, economic and social organisations."

#### THEOLOGICAL COMMISSION SPONSORS SIX CONSULTATIONS

The Theological Commission sponsored a series of six consultations at the High Leigh Conference Centre, Hoddesdon, England, from 10-21 March, 1980. Five ran concurrently. Two of the consultations were jointly sponsored by the Theological Commission and the Lausanne Theology and Education Group of LCWE, namely, SIMPLE LIFESTYLE and REACHING MUSLIMS.

#### I THE THEOLOGY OF DEVELOPMENT

Representing 17 countries, about 40 representatives of development agencies, church leaders, theologians, and field workers from the Third World attended the consultation. The group actively discussed the fact that much evangelical response to poverty had been pragmatic without clearly relating to Jesus' preaching of "Good News to the Poor" or the Biblical understanding of the Kingdom of God. It also agreed that the goal of Christian involvement in Development should not only be the provision of basic human needs but also social change which secures just relationships in societies. The Consultation agreed that a partnership of equal relationships should characterise the link between givers and receivers of aid. Major papers were presented by Tom Sine (World Concern), Vinay Samuel and Chris Sugden (India) and Ron Mathews (EFICOR India).

Key issues were identified and a study/action programme on Christian involvement in Human Development and Social Change was established to study these and other issues. The three year study group is chaired by the Rev. Vinay Samuel, Pastor of St. John's Church, Bangalore, India and the consultation's convenor was Ronald Sider.

#### II INTERNATIONAL CONSULTATION ON SIMPLE LIFESTYLE

A strong challenge to Christians in the West to simplify their lifestyle and take political action to change unjust trade and economic structures has come from the first International Consultation on Simple Lifestyle. Nearly 80 delegates from 27 countries met for four days of intensive discussion and review of several provocative papers.

Dr. Ronald Sider, convenor, in delivering the keynote address stated: "The affluent Christians of the world face an urgent crisis of conscience. One quarter of the world's people enjoy material prosperity unheard of in human history. But they partake of this unprecedented affluence in a global village where another quarter of God's children are facing grinding poverty and three-fifths have never heard of Jesus Christ."

In response to the Lausanne Covenant's resolve 'to develop a simple life-style' in the context of the urgency of our evangelistic task, the commitment states:

"The credibility of our message is seriously diminished whenever we contradict it by our lives. It is impossible with integrity to proclaim Christ's salvation if he has evidently not saved us from greed, or his lordship if we are not good stewards of our possessions, or his love if we close our hearts against the needy".

The Consultation's *An Evangelical Commitment to Simple Lifestyle* deals with creation, stewardship, poverty and wealth, the new community, personal lifestyle, international development, justice and politics, evangelism and the Lord's return. It concludes with a resolve to 'humbly commit ourselves to develop a just and simple lifestyle, to support one another in it and to encourage others to join us in this commitment.'

### III CONSULTATION ON REACHING MUSLIMS

The 13 convenors of national and regional Muslim study groups together with consultants found it necessary to accept a degree of confidentiality in their work according to our Lord's pattern of self-disclosure only to those who had ears to hear. It was agreed not to publish a report. The consultation was designed to prepare in detail for COWE Thailand, June 1980, and to recommend to LCWE/WEF an ongoing programme of research, documentation and practical implementation of goals. Reports and study papers from throughout the world were reviewed. It was recommended that in addition to the Samuel Zwemer Institute in USA, and the proposed European centre in London, research and coordinating centres be established in the Middle East, in Asia (Iran to Korea to Australasia) and in Africa. Special attention was given to the need for educating local churches and their ministers on ministry to Muslims, for encouraging theological schools to include Islamic studies in their curriculum and to strengthen library resources, and for more acceptable literature for Muslim inquirers. The consultation also urged the establishing of autonomous centres to monitor persecution of minority groups and converts.

### IV PREPARING CHURCHES FOR RESPONSIBLE WITNESS UNDER OPPRESSIVE SITUATIONS

As an ongoing study of the 'Church and Nationhood' consultation, September 1976, which produced the 'Basel letter', the eleven participants of this consultation prayed and reflected on the anguish of Christ's persecuted Church in the world today, and on ways to help churches prepare themselves for times of sudden political and religious change resulting in oppression and suffering. The consultation reported on increasing opposition to the Gospel and the persecution of Christians in several countries.

Recognition was given to the research and publicity agencies at work in the area of religious freedom and civil and social oppression but it was noted that there is no intercontinental and specifically evangelical agency researching and reporting persecution. It was recommended that support be given to emerging study programmes based in East Africa and in Western Europe.

After a careful review of scriptural references to suffering and the promises of God's word, the group concluded that 'even beyond the hope of glory that sustains us in suffering' is the joy that unites us to Christ in knowing that we have been counted worthy to suffer shame for His name. We may therefore count it a joy to suffer for Christ's sake (1 Peter 1:6; James 1:2-4). Above all, Christ comes to us in the presence of the Holy Spirit who prays for us and in us with groanings that cannot be uttered (Romans 8:26).

The Commission requested Drs. Edmund Clowney and Paul Schrotenboer to prepare the extended report with case studies for publication. Bishop David Gitari and Dr. Pablo Perez were joint convenors of the consultation.

### V THE TEACHING OF MISSIONS IN THEOLOGICAL AND CHURCH EDUCATION

This consultation's prime purpose was to focus on the preparation of missionaries for cross-cultural ministries. The topic was chosen for its inherent importance in the light of the emergence of indigenous missionary sending agencies in the Third World, and also in preparation for the study of the teaching of evangelism and missions to be jointly sponsored by the Lausanne Theology and Education Group and the Theological Commission.

Ten delegates and several invitees shared papers, reports and discussion. Matters relating to the philosophy, aims and methods of teaching missions were discussed. Strong emphasis was made on the need to integrate training in missions and evangelism into the entire theological curriculum. Participants felt that the Great Commission and a global perspective should be focal points in all theological training, and that it is inadequate simply to relegate missiological concerns to several isolated electives.

It was also recommended that the training of third world missionaries be principally in the hands of non-westerners, and take place in non-western settings. Western missionary candidates might also take their university or theological studies in the Third World. An ongoing committee was formed to prepare some resource materials to assist those involved in teaching missions, especially in the Third World.

The convenor was Patricia Harrison, staff member of the WEF/TC.

#### VI CONSULTATION ON ACCREDITATION

Under the leadership of Dr. Paul Bowers, eighteen participants representing five regional accrediting agencies, met to review the status of accreditation in the various regions and to form an umbrella organisation of such accrediting agencies. The regional accrediting agencies represented were: *Asia Theological Association*, *Accrediting Council for Theological Education in Africa*, *American Association of Bible Colleges*, *Caribbean Association of Bible Colleges*, and the *European Evangelical Accrediting Association*.

Six major papers on the subjects of theological education and accreditation were delivered and discussed. (These will be published in book form). After general discussion and reports from each regional accrediting association, the need for an international organisation to lend credibility and provide general assistance to the regional agencies in order to improve the quality of evangelical theological education was discussed. Representatives of the agencies agreed to form such a community to be known as the International Council of Accrediting Agencies for Evangelical Theological Education (ICAA) and a constitution approved. It is now sent to the sponsoring bodies for ratification and adoption.

The Council will offer a medium for the exchange of information, for dialogue and research, and for cooperative initiatives among member bodies, towards the enhancement of evangelical theological education world wide, and particularly for the enhancement of accrediting services for such education. The Council will operate with internal autonomy under the sponsorship of the Theological Commission of WEF.

#### LCWE AND WEF SPONSOR STUDY PROGRAMME ON RELATIONSHIPS BETWEEN EVANGELISM AND SOCIAL RESPONSIBILITY

Recognising that the question of the relationship between evangelism and social responsibility has not been sufficiently studied by some evangelical Christians and has become divisive between others, the Lausanne Theology and Education Group and the Theological Commission of WEF plan to arrange a study programme beginning with small groups in different cultural situations and culminating in an international consultation, possibly June, 1982. The Study programme will focus on the different models of relationship in Scripture, the story of the church's expansion throughout the world, a critical evaluation of modern theologies and case studies from the contemporary Church and its agencies. The planning committee includes: Pedro Arana, Harvie Conn, Dick van Halsema, Arthur Johnston, Peter Kusmic, Gottfried Osei-Mensah, Bruce Nicholls, Bong Ro, John Richard, Ronald Sider and John Stott.

## WORLD EVANGELICAL FELLOWSHIP SEVENTH GENERAL ASSEMBLY

The Seventh General Assembly of the World Evangelical Fellowship (WEF) met at the High Leigh Conference Centre, Hoddesdon, Hertfordshire, England from March 24-27, 1980. The assembly was attended by 139 persons of whom 80 were official delegates from the national evangelical fellowships of 30 countries. Observers included several from Latin America.

In his report to the Assembly, Waldron Scott called for WEF to become an 'open space' where "the wide plurality of evangelical perspectives, activities and personalities can come together to discover one another, learn to trust one another and explore possibilities of joint action".

A matter of major importance from the assembly was a resolution to approach the Lausanne Committee for World Evangelization (LCWE) with a view to ending the confusion and duplication of effort arising from the separate existence of two international evangelical organizations. The Lausanne Committee is to be invited to become the evangelistic task force of the WEF, so that in joint harness the two bodies can accelerate and not impede world evangelization. It is hoped that negotiations with the Lausanne Committee can begin when leaders from both bodies are together for the Consultation on World Evangelization in Pattaya, Thailand, in June, 1980.

Among other resolutions passed was one expressing concern at the situation of tribespeople in Latin America and urging that indigenous leadership should be encouraged and listened to by government, churches, and missions. Also, a major constitutional change was approved which is expected to significantly broaden the membership base of the WEF by enabling the inclusion of evangelical associations other than national fellowships, and also individuals.

The growth of the WEF since the previous General Assembly in 1974 was demonstrated by the increase in the number of affiliated national fellowships from 24 to 45 as well as by the growth and development of its several commissions.

Dr. Hudson Armerding will continue as president until the end of 1980, so that a president, probably from the Third World, can be appointed in the light of developments over the next few months. Waldron Scott continues to serve as General Secretary. The other officers of the Executive Committee (each representing a region) are:- Rev. Morgan Derham, Dr. Tokunboh Adeyemo, Mr. Augustin Vencer, Mr. Brian Bayston, Dr. Claude Noel and Dr. Wade Coggins.

### WEF COMMISSIONS REPORT

In addition to the Theology Commission the other functioning commissions report:

#### I THE WEF MISSIONS COMMISSION

Identifying newly-emerging missions worldwide and establishing partnership with them and established missions is a priority for the work of the WEF Missions Commission, according to the Rev. Theodore Williams, of Bangalore, India, the Commission's executive secretary. A second priority is to encourage fraternal visits and exchange of ideas and know-how between various missions associations. Related to this priority, the Commission is considering a monograph series dealing with models of missionary training, models of partnership, and models of structure and finance. Thirdly, the Commission has received an invitation from the LCWE to examine areas of cooperation with missions in reaching the unreached.

The Missions Commission was organised in 1977 and anticipates a membership of 25 members representing established and emerging missions. Other members of the executive committee are Ernst Vatter (Germany), Panya Baba (Nigeria), Chun Chae Ok (Korea), Ernest Oliver (UK) and Wade Coggins (USA).

## II THE WEF COMMUNICATIONS COMMISSION

The Communications Commission works to promote among evangelical communicators around the world the goals of the WEF, to develop cooperation, to stimulate and support national fellowships and to enable leaders in the field to meet, exchange ideas and information and to work together, in the areas of print, electronic and traditional media. These goals were outlined by Dr. Ben Armstrong, Chairman of the Commission in his report to the WEF 7th General Assembly:

"The prospect of an international satellite broadcasting system for use by evangelicals worldwide within the next five years has led to the formation of a strategic task force within the Commission. The task force will make an assessment of future technological developments with particular interest given to satellites."

The twenty member Commission voted unanimously to support a task force on satellite broadcasting. A study unit was also named to develop a document dealing with the theology of communications. Other action included affirmation and support of the First World Conference for Evangelical Communicators convened by Evangelische Omroep (EO) in Amsterdam, Holland, October 27-30, 1980.

## III THE WEF COMMISSION ON WOMEN'S NEEDS

The WEF's newest Commission which met March 21, 1980, with thirteen evangelical women representing all six continents, voted to establish a Commission on women's needs. Mrs. Beatriz Zapata, Guatemala, the international coordinator for the Commission outlined eight major areas of concern: theology of women, information and communications, evangelism and pastoral care, social concern and human development, women and family, education, missions and finance. Committees have been appointed to take initiatives in each area of concern. The Commission's structure includes the formation of an International Fellowship of Evangelical Women (IFEW), to unite women at a local and a national level.

## FUTURE COOPERATION BETWEEN COMMISSIONS PLANNED

Considerable time was designated during the WEF's 7th General Assembly for the commissions to interact with each other. The Theology Commission played an active role in this dialogue as attempts to discuss and draw conclusions on such topics as 'Theology of Mission', 'Theology of Communications', 'Theology of Women', become an integral part of each commission. As noted by the WEF General Secretary in his report to the 7th General Assembly, "the Theological Commission is in some respects the heart of WEF inasmuch as it is concerned with the *defense and confirmation* of the Gospel. It has accepted the formidable challenge of guarding the deposit of truth we have received from our evangelical tradition on the one hand, and, on the other, guiding our generation in the necessary task of understanding the Gospel in the context of our contemporary cultures".

The consultation on *Theology of Development*, sponsored by the Ethics and Society unit of the Theological Commission recommended that a Commission on RELIEF AND DEVELOPMENT be formed. The title "Human Development and Social Responsibility" was suggested for the Commission. The proposal was discussed by both the Theological Commission and the WEF General Assembly and it was agreed that to ensure adequate participation by donor relief and development agencies, receiving agencies, churches and missions that the proposal should be further studied and appropriate action taken.

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Presbyterian Mission  
 C.P.O. Box 1125  
 Seoul, Korea 100  
 November 1, 1980



*Eileen and  
 her Mother*

Dear Friends:

This month marks the twenty-fifth anniversary of Sam's arrival in Korea as a missionary of the United Presbyterian Church, U.S.A. He had been here before, since this is the land of his birth. But when he returned in 1955 after being deported from Communist China, twenty years had passed since he had last seen it. And Korea had been chopped in two and devastated by two tragic wars.

The changes during these past 25 years in both country and church are staggering. Looking back, first to 1955 and then another 25 years to 1930 when Sam was still a school boy in North Korea, here are some figures on church and population growth:

No. &	Population	Protestants	Catholics	All Christians	% Christian
1930 <i>South</i>	20,438,108	306,000	109,000	415,000	2%
1955 <i>South</i>	21,502,386	934,000	183,000	1,117,000	5%
1980 <i>South</i>	38,000,000	5,294,000	1,144,000	6,438,000	17-18%

A Gallup poll in August of this year reports the total number of Christians in South Korea as even higher than the above chart. 18.8% of the people of this country claim to be Christians, it says. And their poll sampling did not include anyone under 20 years of age. However, it may have included the Christian fringe and cult followers. But the percentage of Christians in Korea is higher among young people than in the older age brackets, so we think the figures above are not inflated.

Of course, rapid growth is not an infallible sign of health either in the human body or in the church. Cancer cells grow too. But if there is no growth in the church, surely it is a signal of something wrong. And so we both rejoice and tremble at what is happening here and pray that God will be able to bring to completion the work He has begun.

Furthermore, before we become too complacent about Christian growth in Korea, we must observe that it has been very uneven. Seoul, the capital city, is about 25% Christian and has over 3000 churches for a population of 8,000,000 people. The next three largest cities, Pusan, Taegu and Kwangju, are said to be about 15% Christian. But the rural areas are only 5% Christian. One entire province (Kangwon) is only 2.7% Christian. There are probably about 100,000 villages in rural Korea made up of clusters of houses; some have no more than 10 houses to a village and some have more than 100. Perhaps as few as 6000 of these villages have worshipping communities among them.

The picture is not all dark in the rural areas, though. Just three weeks ago we went back to Andong two hundred miles southeast of Seoul where we had spent three years from 1957 through 1959. There were then just over 200 churches in the Presbytery. Sam and his faithful co-worker, Elder Kim Tong-Sook, tried to visit each at least once a year. Most of them had no ordained pastor, so one of Sam's tasks was to examine candidates for baptism and administer the sacraments as well as preach and encourage the lay leaders. We also visited many un-churched villages trying to plant the seed of the Gospel. Imagine our joy last month to be called back for the dedication service of a new church in the village of Ui-dong, which we had first visited over twenty years ago. Our old partner, Elder Kim and his wife, spent all last year living, praying and working in that village. Now there are 70 adult believers and 100 children gathering regularly for worship, instruction and witness. Many came from miles around that day for a joyous celebration of dedication of the new building. This was the fifth new church that Elder Kim has founded in an unchurched village in the last 20 years.

*25 Years in Korea*



*S. KOREA CHURCH GROWTH, 1930-1980.*



*The Oldest Church  
 Cross in Korea*

Religiens of Korea

Religion	Churches	Workers	Believers	Ministry of Culture and Information
1. 불교 Buddhists	6,780	21,612	12,154,775	(1976.10.31)
	7,416	23,015	12,906,851	(1977.10.31)
	7,448	23,693	13,142,508	(1978.10.31)
	8,032	23,480	13,390,975	(1979.10.31)
2. 천주교 Catholic	2,265	3,921	1,052,691	(1975.12.31)
	2,308	4,130	1,093,829	(1977.10.31)
	<del>2,339</del>	4,303	1,144,224	(1978.10.31)
	<u>2,332</u>	<u>4,339</u>	<u>1,189,863</u>	<u>(1979.10.31)</u>
3. 기독교 Christian (Protestant including sects)	17,846	21,948	4,658,700	(1976.10.31)
	19,457	23,526	5,001,491	(1977.10.31)
	20,109	25,708	5,293,844	(1978.10.31)
	<u>21,205</u>	<u>27,721</u>	<u>5,986,609</u>	<u>(1979.10.31)</u>
4. 유교 Confucianists	232	11,944	4,723,493	(1976.10.31)
	232	11,944	4,723,493	(1977.10.31)
	232	12,079	4,824,700	(1978.10.31)
	232	9,572	4,925,444	(1979.10.31)
5. 천도교	140	1,629	822,729	(1976.10.31)
	142	1,628	814,673	(1977.10.31)
	166	1,699	828,089	(1978.10.31)
	238	3,169	1,052,630	(1979.10.31)
6. 태종교	52	47	158,631	(1976.10.31)
	52	46	170,631	(1977.10.31)
	61	52	176,496	(1978.10.31)
	71	70	257,442	(1979.10.31)
7. 원불교	295	3,150	751,591	(1976.10.31)
	321	3,204	806,550	(1977.10.31)
	329	3,293	816,140	(1978.10.31)
	341	3,425	904,568	(1979.10.31)

KOREA CHURCH GROWTH 1975-1979  
(and other religions)



8. 기 타	1,294	6,938	1,866,696	(1976.10.31)
Other	1,303	6,441	1,850,460	(1977.10.31)
	1,396	5,923	1,869,902	(1978.10.31)
	1,413	6,007	1,907,297	(1979.10.31)

계	28,904	71,189	26,189,306	(1976.10.31)
Total	31,231	73,934	27,367,978	(1977.10.31)
	32,080	76,750	28,095,903	(1978.10.31)
	33,864	77,783	29,614,828	(1979.10.31)

Korea Times 12/12 p. 2  
1980

# Thoughts of The Times

## Korean Singing

By David Hackett

Beauty in Korea takes many forms. I've seen it in the pink snow of Chinhae's cherry trees last spring, and in the smiling faces of grandmas on the bus who freely grant to delighted youngsters a special lap for a few minutes. There's beauty in the scene of a hard-working farmer laboring over a hill with an amazing load of greens piled high on his A-frame, plodding on toward an unknown destination.

But the beauty in Korea that has had the greatest impact on me isn't so much a sight, or a pretty scene. It is an attitude: a love and freedom of singing.

Koreans will sing anywhere, it seems: on a mountain stroll toward Tong Hak Temple near Taejon; on the sands of Taechon Beach; on a busy city street or while walking down an unlit path late at night. They sing while peddling dry mushrooms and wet cucumbers in the market! And the greatest wonder is how Koreans sing when they are together in a group.

Groups seem to do special things to Koreans. Perhaps the people of Korea are more free when in groups. If so, this is quite different from the American feeling. I read recently that the number-one fear of most Americans is speaking in front of a group. Well, while this peninsula's people may be a bit shy to speak before a group, not yet have I seen someone resolutely refuse to sing a solo for a group of friends. In spite of the fact that America is an entertainment-oriented society, for the average man or woman to be suddenly asked to sing a solo in public would be an embarrassing and unjustified attack. We have conveniently delegated solo public singing to such talented singers that the average person has completely lost confidence in his or her ability to sing. America seems to have lost this very personal privilege of hearing its common people sing.

I'm a singer myself, and now it dawns on me why it was so hard in college to find people willing to sing at our university fellowship meetings. We in the United States have failed to work for acceptance and encouragement of our "ordinary" people to burst into song. Only when safely submerged in a mass of voices are most Americans secure enough to sing out boldly.

Koreans will often play a sort of game which I feel may be the healthiest group therapy exercise this side of L.A. For lack of a better proper name, I call it "Sing around the Bawler." In this game where a group sits in a circle, each person spontaneously sings a solo of his or her own choosing, going all the way around the circle. And here's the clincher: all this is usually done without an instrument! How risky that sounds to my Western ears. First of all, not many Americans have entire songs memorized, much less ready to perform before a jury of their peers. What if my voice breaks? What if I begin the song at too high a pitch? And — horror — what if I forget the lyrics just after I've begun? These are the fears that apparently dominate

an American's thoughts on this matter.

Hercules lies the beauty I spoke of before. It is so gentle, so sensitive, so accepting. While there may be some harsh-sounding banter designed to prompt the reticent singer to sing, it is assumed in Korea that each person does have a voice of sorts and can at least begin a song. And, if the resulting vocal production lacks in quality, amplitude, or tempo consistency (or perhaps all three), the group seems to join in with simultaneous audible support. In fact, I am amazed at the lack of excoriating comments from the group. Rather, everyone seems intent on making a success out of what I would have aborted from the second beat. Some will clap. Others will whistle — and most will sing. But the obvious aim is to aid the would-be singer through his or her turn and make that performance, too, an enjoyable experience. How kind, sincere, and wise this game of "Sing around the Bawler" is!

The variety of the repertoire is really a marvel, too. In a group of 14 one is likely to hear selections of the latest Korean and Western "pop-song" (It's never made plural. Example: "How many pop-song do you know?"), and some Western folk songs, such as Michael, Row the Boat Ashore and Blowin' in the Wind. But then a few will delve into their cultural treasure chests to bring forth Ta Ryung — traditional folk songs — and that pearl of great price, Kwehina Chingching Nane. This latter is a very old traditional song, often sung with a hauntingly sad lyrical line that is accompanied by an isolated and occasional clap or drumbeat for emphasis. (I always like to try to guess when the next clap will come. It makes me enter in and adds a little suspense.) To hear John Denver one minute and then same Beethoven of the East the next thrills me. My Korean friends have a broad range of appreciation and talent, indeed!

I find myself envious of a people whom sophisticated entertainment has not (yet?) robbed of the joy of singing music — "That which comes nearest to expressing the inexpressible," as someone once wrote. And the added freedom of solo public performance without fear of unkind comment can do much to free one to express a very wonderful creativity which would otherwise waste away in disuse, as I'm afraid is the case in America. In addition, it may well be just this freedom in song which has helped the Korean people to be resilient for thousands of years. I can't help thinking that it does something good within a person to have others stop and appreciate this small unheard performance; a self-confidence that carries over into other areas of that person's life.

I'm privileged to be able to see and participate in this beauty of Korea: the voices of the land, the chords of expression ringing out without harsh evaluation. My hope is that we may be able to recapture this freedom in the West.

The writer is a United Presbyterian missionary from Seattle, Washington who has been teaching English at Soong Jun University for the past year and a half.



# Letters to the Editor

## Korean Thanks

Dear Sir:

Mr. David Hackett deserves unstinted praise for his thoughts essay entitled "Korean Singing" (Dec. 12). Reminiscent of the Rutt-Crane-Wade era in the 1960s, the "Thoughts" piece is as beautifully written as the subject matter it deals with.

I strongly recommend that this essay be made required reading for college students taking freshman or sophomore English. Here at Dongguk University, it is being seriously considered for possible inclusion in our forthcoming re-

vised edition of "Freshman English Reader," with The Korea Times and Mr. Hackett's permission, of course.

Elsewhere, Mr. Hackett's prose should put at ease even a confirmed Koreanophobe who seems to find precious little to be cheered by as he counts the days remaining before his departure. Then too, it suggests that bonhomie is an essential ingredient of cross-cultural understanding.

Song Yo-in

Chairman and Professor  
Department of English  
Dongguk University  
Seoul



file

Samuel Hugh Moffett, Personal Report

(June 30, 1979 - June 30, 1980)

My work this year has revolved around three major foci: the Mission office, the Presbyterian seminary, and ACTS (the Asian Center for Theological Studies and Mission). It has been fine for variety but hard on concentration, like playing fruit-basket-upset on a merry-go-round. So it is with thanksgiving that I can report that as of November the Representative-in-Korea responsibilities devolved into the very capable hands of Horace G. Underwood.

Even two demanding centers of attention can be one too many when, as sometimes happens, they pull in different directions. Both schools have continued to grow despite the unsettled state of the nation since the October assassination of the president. Growth at ACTS has been steady; at the seminary, explosive. The seminary's February graduating class numbered 256 in all. We proposed to accept 350 new students in March. But pressure from the fast-growing Korean churches and from an overwhelming number of applicants led to the reluctant admission of more than 500. That means a student body of about 1100 or more flooding onto a campus built for 300. My classes have been in ecumenics, Korean church history, and world church survey. The title I bear of Associate President is largely honorary.

At ACTS too, though to a lesser degree, there is a touch of the nominal in my title as director, for day to day operations are in the hands of the Korean associate director. But I do have considerable administrative responsibilities in addition to teaching Asian Church History, History of Missions, and General Church History survey courses.

Acts has grown remarkably from six students six years ago to over 180 today. Our greatest joy is the core enrollment of 23 selected Asian students from outside Korea--ten different countries and as many different denominations from Syrian Orthodox to Japanese Baptist. But the most rapid recent growth has been from Koreans interested in third-world missions entering post-seminary graduate programs. This has become the major cause of friction between ACTS and the seminary, but it is not insoluble. The seminary's focus is on producing Korean leadership for the million-member Tonghap Presbyterian church. Acts, on the other hand, is international and interdenominational and operates at the post-seminary level with emphasis on training Asians for Asian missions. Its Korean students come from a score of Korean denominations including Methodist, Baptist, Pentecostal and at least five Presbyterian bodies (from Presbyterian ROK to Hapdong and Koryo). There is room for both institutions to work together cooperatively for the unity and growth of the church in Asia.

As a minister of the gospel I have found special satisfaction in opportunities for a pastoral ministry in addition to my teaching. The year began with the baptism of an American teen-ager, Marion Kim Oden, and included preaching at the General Assembly of the Korean Presbyterian Church, and at the Executive Council Meetings of the World Alliance of Reformed Churches which met this year in Seoul. But what still pleases me most of all is being asked to preach to Korean congregations, however humbling the experience always is linguistically.

June 1980

Even the routine duties of Board and committee memberships are no longer routine when the nation is in turmoil. I serve on a number-- the Christian Literature Society of Korea, Soongjun University, World Vision of Korea, the General Assembly Pensions and Foreign Missions Committees, commissioner from Seoul Presbytery to the General Assembly, and now again on the board at Yonsei University (this time as auditor). It was the Soongjun University Board in particular that experienced difficulty. Because of a determined and sometimes violent student effort to split apart the Seoul and Taejon college campuses which had united ten years ago, Eileen and I were advised to leave home for two days and take refuge elsewhere. It was probably unnecessary, but my experience in another situation has not been reassuring. My brother is chairman of the Taegu Presbyterian Hospital board and was taken hostage and mistreated for six days. When I tried to break through to see him, I was picked up bodily, hit and thrown out.

The tragedy of the year is that it was the unexpected imposition of martial law on the whole nation that released my brother, and what was good news for him has not been good for Korea. It brought an abrupt end to disorder, but it has also closed the schools, infringed on freedoms and triggered still greater confrontations. Who knows how it will end?

Nevertheless, despite the recent riots and the state of the nation the year has been busy and satisfying beyond all expectations. Through it all the Lord has led in his own good way and with his own sufficient grace. The times have always been in his hands, not ours, and that is enough for me for this year and the next.

Respectfully submitted,



Samuel Hugh Moffett  
Seoul  
June 9, 1980

I.S.I. CHRISTMAS BANQUET - DECEMBER 15, 1990

PLEASE SING WITH US ALL CHRISTMAS CAROLS PRINTED ON THIS PROGRAM.

HARK! THE HERALD ANGELS SING

HARK! THE HERALD ANGELS SING, " GLORY TO THE NEWBORN KING:  
PEACE ON EARTH, AND MERCY MILD, GOD AND SINNERS RECONCILED! "  
JOYFUL, ALL YE NATIONS, RISE, JOIN THE TRIUMPH OF THE SKIES;  
WITH THE ANGELIC HOST PROCLAIM, " CHRIST IS BORN IN BETHLEHEM! "  
HARK! THE HERALD ANGELS SING, " GLORY TO THE NEWBORN KING. "  
HAIL, THE HEAVEN BORN PRINCE OF PEACE! HAIL, THE SON OF RIGHTEOUSNESS!  
LIGHT AND LIFE TO ALL HE BRINGS, RISEN WITH HEALING IN HIS WINGS.  
MILD HE LAYS HIS GLORY BY, BORN THAT MAN NO MORE MAY DIE;  
BORN TO RAISE THE SONS OF EARTH, BORN TO GIVE THEM SECOND BIRTH.  
HARK! THE HERALD ANGELS SING, " GLORY TO THE NEWBORN KING! "

AWAY IN A MANGER

AWAY IN A MANGER, NO CRIB FOR A BED,  
THE LITTLE LORD JESUS LAY DOWN HIS SWEET HEAD.  
THE STARS IN THE SKY LOOKED DOWN WHERE HE LAY,  
THE LITTLE LORD JESUS ASLEEP ON THE HAY.

THE FIRST NOEL

THE FIRST NOEL THE ANGEL DID SAY  
WAS TO CERTAIN POOR SHEPHERDS IN FIELDS AS THEY LAY -  
IN FIELDS WHERE THEY LAY KEEPING THEIR SHEEP,  
ON A COLD WINTER'S NIGHT THAT WAS SO DEEP.  
NOEL, NOEL, NOEL, NOEL,  
BORN IS THE KING OF ISRAEL.

ANGELS WE HAVE HEARD ON HIGH

ANGELS WE HAVE HEARD ON HIGH SWEETLY SINGING O'ER THE PLAINS,  
AND THE MOUNTAINS IN REPLY ECHO BACK THEIR JOYOUS STRAINS.  
GLORIA IN EXCELSIS DEO, GLORIA IN EXCELSIS DEO.  
COME TO BETHLEHEM AND SEE HIM WHOSE BIRTH THE ANGELS SING;  
COME ADORE ON BENDED KNEE CHRIST, THE LORD, THE NEWBORN KING.  
GLORIA IN EXCELSIS DEO, GLORIA IN EXCELSIS DEO.

WHAT CHILD IS THIS, WHO LAID TO REST?

WHAT CHILD IS THIS, WHO LAID TO REST, ON MARY'S LAP IS SLEEPING?  
WHOM ANGELS GREET WITH ANTHEMS SWEET,  
WHILE SHEPHERDS WATCH ARE KEEPING.  
THIS, THIS IS CHRIST THE KING, WHOM SHEPHERDS GUARD AND ANGELS SING.  
HASTE, HASTE TO BRING HIM LAUD, THE BABE, THE SON OF MARY.

JOY TO THE WORLD

JOY TO THE WORLD! THE LORD IS COME. LET EARTH RECEIVE HER KING.  
LET EVERY HEART PREPARE HIM ROOM  
AND HEAVEN AND NATURE SING, AND HEAVEN AND NATURE SING,  
AND HEAVEN, AND HEAVEN AND NATURE SING.  
JOY TO THE WORLD! THE SAVIOR REIGNS. LET MEN THEIR SONGS EMPLOY;  
WHILE FIELDS AND FLOODS, ROCKS, HILLS, AND PLAINS  
REPEAT THE SOUNDING JOY, REPEAT THE SOUNDING JOY,  
REPEAT, REPEAT THE SOUNDING JOY.  
HE RULES THE WORLD, WITH TRUTH AND GRACE,  
AND MAKES THE NATIONS PROVE THE GLORIES OF HIS RIGHTEOUSNESS,  
AND WONDERS OF HIS LOVE, AND WONDERS OF HIS LOVE,  
AND WONDERS, WONDERS OF HIS LOVE.

## SILENT NIGHT

SILENT NIGHT! HOLY NIGHT,  
ALL IS CALM, ALL IS BRIGHT  
ROUND YON VIRGIN MOTHER AND CHILD.  
HOLY INFANT, SO TENDER AND MILD  
SLEEP IN HEAVENLY PEACE..... (2)

(GERMAN)

STILLE NACHT, HEILIGE NACHT!  
ALLES SCHLAF, EINSAM WACHT  
NUR DAS TRAUTE, HOCHHEILIGE PAAR  
HOLDER KNABE IM LOCKEGEN HAAR  
SCHLAF IN HIMMLISCHER RUH..... (2)

(CHINESE)

平安夜, 圣善夜, 黑暗中, 光华射  
照着圣母也照着圣婴  
多少慈祥也多少天真  
静享天赐安眠  
静享天赐安眠.

PING AN YE, SHENG SHAN YE  
WAN AN JONG, GUANG HUA SHE  
JAO JE SHENG MU YE, JAO JE SHENG YING  
DUO SHAO CI XIANG YE DUO SHAO TIAN JEN  
JING XIANG TIAN CI AN MIAN.... (2)

(GUJARATI)

કેવી શાંત! નિર્મલ રાત!  
નિદ્રાધિન માનવ જાત!  
મારિયમ છે કુવારી માત,  
પીરુયુ છે શિશુ નવજાત,  
દિવ્ય શાંતિમાં... (2)

KEVI SHANT, NIRMAL RAAT  
NIDRA DHIN MANAV JAAT  
MARIAM CHE KUWA RI MAAT  
PODHYU CHE SHI SHU NAV JAAT  
DIVYA SHANTI MA..... (2)

SILENT NIGHT! HOLY NIGHT,  
SON OF GOD, LOVE'S PURE LIGHT  
RADIANT BEAMS FROM THY HOLY FACE,  
WITH THE DAWN OF REDEEMING GRACE,  
JESUS, LORD, AT THY BIRTH..... (2)

(SPANISH)

NOCHE DE PAZ, NOCHE DE AMOR,  
TODO DUERME EN DERREDOR  
ENTRE LOS ASTROS QUE ESPARCEN SU LUZ  
BELLA ANNUNCIANDO AL NINITO JESUS,  
BRILLA LA ESTRELLA DE PAZ..... (2)

(KOREAN)

고요한 밤 거룩한 밤 어둠에 묻힌 밤  
주의 부모 닮아서 감사기도 드릴 때  
아기 잘도 잔다 아기 잘도 잔다.

KOYO HAN BAM, GERUK HAN BAM  
UH DUME, MU CHIN BAM  
JU YE BOO MO AN JASO  
GAMSA GIDO DOO RIL DE  
A KI JALDO JANDA..... (2)

(JAPANESE)

きよしこのよる ほろほろ かなり  
すくいのみこは まはらのこねに  
ねむりたまえ ゆめやすく.

KI YOSHI KO NO YORU, HO SHIWA HI KARI  
SUKUI NO MI KOWA, MI HAHANO MUNE NI  
NEMURI TAMO, YUME YASUKU.



Statement by Dr. Howard F. Miffett in press release on hospital situation + Presbyterian relations in Taegu - April 23, 1980

## 陳 情 書

東山基督病院、愛樂保健病院의 聲明大  
學校의 理事長인 本人 하위.아펠 (馬布  
和悅)은 本人 管下에 있는 東山病院 및  
愛樂院의 前院長 白俊基氏의 對한  
問題로 世間의 物議를 이르게 된 것 을  
甚히 遺憾으로 생각 하오며 罪悚한 마음  
말르 다 할 수 없으나 東山基督病院의 對  
하에 法에 依한 保護措置가 時急하므로  
이에 陳情書를 提出 합니다.  
지금 物議가 되고 있는 것은 財團의 紛糾가

10.  
아닙니다. 財團紛糾는 全然 無音입니다.  
東山病院以 愛樂院의 院長을 解任한  
問題입니다. 이 解任도 오래 미루어 오면서  
白氏의 自進辭退로 말성안이 할려고 百方  
努力했으나 白氏의 不應으로 不得已 在席  
理事 全員 贊成으로 解任決議 (理事定  
員十五名中 本人白氏外 一名不參) 하였으며.  
또 白氏는 이 解任決議에 不應하므로  
다시 不得已 法廷에 提訴한 것입니다.  
解任 理由는 理事會 決議에 不服從하고  
本人白氏가 同席하고 同意하여 決議 遂出

한 新任 院長이 敎團向 勸誘 하고 있는 것을  
 白氏는 다시 自己가 院長이다 하면서 新任  
 院長으로 하여금 辭職願을 내게 한을. 財政  
 關係의 明細를 理事長이 報告 하라고 해도  
 不應하는 일. 지금까지 預算 決算을 提出하지  
 않는 일. 工事 契約를 任意로 한을. 十億餘元  
 의 不正經理로 理事會의 追窮을 받아 數年  
 間 같이 議決 해오는 理事들을 새삼스럽게 不法  
 理事라고 暴言하는 일 들임이다.  
 解任決議를 한 理事會의 背景으로서는  
 後樂院의 癩患者 및 學生들을 勸誘 해서

理事長. 老會長以理事全員을 監禁 하고  
出入도. 外部와의 連絡도 못하도록 해놓고  
暴言暴行으로 辭退를 強要도록 한 일들이  
數次 있었고. 病院의 醫務장 看護職員  
들이 動員되어서 醫大에 對한 根據地之  
虛偽浪說을 造作하여 醫大設置를 爲한  
財團合併을 妨害하면서 理事長과 朴  
孟述 (老會長) 申秉植 兩理事를 排斥  
하는 運動이 進行되고 있는 일입니다.

法秩序를 깨뜨리고 病院의 法外 主權者  
인 理事會를 無視하고 暴力으로 病院之

占據하는 不法行爲가 社會와 國法之  
容認하지 않기를 바라옵나니.

本人 하위. 마젤은 韓國에서 二代 宣教師  
임나. 韓國에서 태어났고 先親의 뜻을  
받드러 韓國에서 一생을 바치고자 하는 醫師  
宣教師 임나.

東山病院과 愛樂院에서 奉仕한지가 30  
數年이 됩니다. 하나님 앞에서 不充足하고  
不足한 품이지마는 誠心 誠意를 다하고자  
하는 품 임나.

지금 白俊基氏와 2명 同調하는 醫師를

이 本人 마젤 을 물러가라고 외칩니다.  
 理事長의 法的權利行使와 義務執行을  
 暴力으로 하지 못하게 합니다.

寒心스럽고 落心되는 일이오나 多幸이  
 理事陣 全員은 一致團結하여 病院과  
 匡大의 發展과 아울러 地域社會를 爲하  
 여 全力を 다하고 있습니다.

此際에 한가지 더 分明히 밝히려는 것은  
 本人 마젤 은 病院을 爲해서 必要하다면  
 何時라도 理事長 職에서 물러날 覺悟의  
 으나 強制的이고 暴力的인 脅迫下에서는

辭退할수 없다는 점이 옳기다.

病院을 위해서 바친 一生이 옳으므로 같은 뜻에서 언제까지 自身을 犧牲할수있는 覺悟이기다.

다만 集團暴力에 對한 國法의 保護가 緊急히 要望되음을 아뢰을 따름이기다

그리고 "申養植 族閥理事"云々 같은 그 功績을 無視하는 至極히 不當하고 無禮한 말이기다 當然職理事의

總長을 包含하여 十七名 役員 (理事十五名. 監事二名) 申父子 兩人 만으로 "族閥理事"云々 같은 餘他의 十五名을 허수아비 라고

하는 非禮하고 無禮한 말이노며 社會를  
 混亂하게 하는 惡毒한 言動이라고 思料  
 하옵나니.

우리 理事. 監事 全員之 啓明大學校의  
 過去. 現在. 將來를 생각할때 申養植氏  
 의 繼續奉仕 및 貢獻을 要望하는 바임나니.  
 그러나 申養植 本人之 病院의 發展을 爲해  
 서 現在의 問題를 平和的으로 解決하  
 는데 必要하다면 언제까지 一線에서 물러날  
 用意이 있다는 것을 累次表示한 바 있었음도  
 當局과 社會앞에 分明히 아뢰옵나니.



결론으로 臨明大學校 医科大学와 同附屬  
病院의 運營方針에 對해서 一言하고자  
합니다.

1978年初 医科大学 設立認可를 政府로  
부터 얻을 當時부터 兩側法人 合併後의  
運營은 近世大學校의 醫療院運營에 準  
하여 財政과 人事를 分難하기로 했고 또  
지금이나 將來에나 그렇게 하고 있고 또  
할 것입니다. 獨自的으로 分難運營하  
는 原則의 本意는 病院側의 財政을  
醫大側이 利用하지 않고 醫大側이 病院

10  
및 医科大学의 財政에 짐을 지지 말고 特別  
醫務陣의 人件費는 獨自的인 慣例에  
따르자는 것이 옳습니다. 이 原則은 恒  
常 그대로 固守되고 있습니다.

이점은 特別히 病院內 職員들의 疑念이 없  
기 바랍니다. 勿論 獨立 運營이라고  
해도 法的으로 最高責任者인 理事長  
과 總長의 決裁는 있다는 것은 常識  
입니다. 實情을 모르고 欺瞞을 하는  
사람들은 드물 수도 있을 것이며 그 情狀이  
理解될 수 있으나 不純한 私自의 動

機의 目的으로 善良하고 純眞한 사람  
들을 煽動欺瞞하는 者들은 相應한 措  
處를 받아야 됨을 思料 함이니니.

또한가지 더러 言할 것은 이 學校나 病  
院은 宣敎의 目的으로 美國 長老敎 宣  
敎會가 韓國敎會의 協力下에 設立한  
機關을 임이니니.

그런 故로 이 機關들의 敎會와의 關係는  
恒常 存續할 것임이니니. 同時에  
이 機關들의 目的은 宣敎라는 大目的  
에서 難脫할 수 없을 것임이니니.

다시江湖諸賢의 懇切之聲援을 아  
라면서 本意아닌 物議에 對한 謝過를  
드리오며 東山基督病院의 正常運營이  
時急하므로 敬正한 法의 措置를 아  
라와서 이 陳情書를 提出 함이니 하.

1980年 4月 23日

東山基督病院  
愛樂保健病院  
啓明大學

理事長 하위안 (馬布和悅)

Howard F. Moffett, M.D.

貴下

# PRESBYTERIAN MEDICAL CENTER

TAEGU, KOREA

"And He sent them to preach the Kingdom of God, and to heal the sick" ..... Luke 9:2

## COMMUNITY HEALTH PROJECT GIVES GREAT IMPETUS TO CHURCH IN BUDDHIST VILLAGES

### NEW CHURCH BUILDING COMPLETED



The newly enlarged church, twice as big as before, with Rev. Nam (left), Dr. Yoon, and Nurse Kim in the foreground. Their clinics, and the DVBS have been the biggest impetus to the growth of the church.



We supplied for the church the only playground equipment in either village. It is a tremendous drawing card for DVBS and Sunday School. We are adding teeter-tauter and jungle gym to it.



The first of two DVBS sessions this summer. The first had 73 children, the second 120. Now the villages are begging for a year-round day-care center at the church, and the congregation is planning an addition to accommodate one.

One reason Dr. N. K. Yoon, our Chief of Public Health, selected the two towns in Ku-Am county for his community health project was that the church, originally begun by our Preaching Society many years ago had been seriously hampered by strong Buddhist influence in both nearby villages, and he hoped to help it grow stronger. We are so happy to report that already, in less than two years, partly because of Dr. Yoon's work, and partly because one of the hospital chaplains, Rev. S. Y. Nam, has been filling their pulpit, amazing changes have taken place in the tiny church.

The congregation is not only larger, but they have subscribed most of the cost among themselves of the beautiful little church you see in the upper left-hand corner of this page. There are lovely blond pews, and a concrete floor, with cheerful yellow curtains in the windows. The church is twice as big as before. The dedication will be next month!!

### DVBSs Received with Acclaim

The wife of one of the hospital board members donated the price of a vacant lot adjoining the church, and we donated a combination slide and swing to make it a playground for the children—the only play equipment in either village!! 73 children flocked to the first Daily Vacation Bible School, and the parents all remarked how much better their children were behaving after that experience!!

When the second DVBS was begun 120 children were enrolled before others had to be turned away.

### Beg for Day-Care Center

Now real pressure is being brought to bear on the church to inaugurate a day-care center. Whether the poor country people and the church between them can raise the salary for a permanent teacher remains to be seen, but what an opportunity to get the Gospel in the kitchen doors of the village homes!! We are donating more equipment, and planting shade trees for the fledgling center, and the church is planning a special room to accommodate such a venture.

Thus it is that medical concern can be an opening wedge for the Gospel in a hostile community. We invest about \$2,000 per year in Dr. Yoon's health program, and it is bringing rich returns.

### "HOPELESS" CASE OPENED WAY FOR TEAM

When Dr. N. K. Yoon, first visited Ku-Am, it was assumed by all that tiny Choon Sun Kang, 15 years old, would soon be gone. She had been failing steadily for some years. Her drunkard father owned a tavern and was a rough brawler in the town who abused his wife and neglected his dying daughter.

### Healed in Hospital

Hospitalization confirmed that Choon Sun's problem was myocarditis, or inflammation of the heart muscle.

She was in the hospital for 5 weeks, and the drugs brought her condition under such good control that now she is a normal child able even to work in a factory!!



Choon Sun Kang

### Transformed Home Life

When the villagers saw that the hospital had restored her to health, free, it was a tremendous factor in opening the two Buddhist towns to our health clinics, and gave great impetus to the growth of the little struggling church. Her father became a changed man—he now is a good husband and father since his daughter's recovery!

Such is the power medicine has to open doors for the church, when administered in Christ's name!

## STUDENT NURSES' "SERVICE PROJECT" WINS WARM APPRECIATION

In August our nursing students accomplished an outstanding service project in a rural community about 50 miles from Taegu. 21 girls went, accompanied by 2 faculty members and a dentist. They divided into three teams: one ran the clinics, one ran a DVBS for children from far and near, and the 3rd team conducted the "enlightenment" meetings. These taught such important things as well baby and child care, how to keep their wells uncontaminated, or have safe fertilizer to use, and how to protect the family from such scourges as lung flukes and liver flukes which are carried by land crabs and snails which the children catch and often eat raw.

### Dentist Particularly Strategic

Medics of all kinds are badly needed in rural areas, but dentists are a rarity. Travelling back and forth to some city for dental care is neglected both on account of expense, and also time, by poor farmers. Consequently a tooth is often beyond saving, and in other cases, country people often prefer to have a tooth out which may require care in the future to save. So, many of Dr. Han's 150 dental cases were extractions. In addition, he helped the girls many times when changing dressings, or they needed prescriptions for such things as diarrhoeas, etc..

When the girls left, the grateful villagers begged them to please come back to their village again next year!!



The dentist has audience without as well as within as he examines small patient with a second-year student's help.

"Heal the sick, cleanse the lepers ..... freely ye have received, freely give" ..... Matt. 10:8

## LEPROSY WORK REPORT

### RELOCATION OF LEPROSARIUM PATIENTS URGENT



Though handicapped for fingers, or sometimes for sight, many of the old burned-out cases with nowhere else to go nevertheless live happy lives working along at whatever they are able to do.

Many of you know that because the city has by-passed the Leprosarium we have been asked to move the patients by the end of 1978. This is a critical problem, for prices for good productive land are prohibitive and even untillable hillsides are expensive. A little tillable land is most desirable, because growing vegetables improves their diet of rationed grain and also provides needed exercise.

#### Medical Supervisory Costs in Time, Gasoline, Important

The two best choices so far are neither one really desirable, and at least half an hour from Taegu. We would be grateful for your prayers that a more ideal spot will be found soon.

### EMPHASIS NOW ON OUT-PATIENT CARE

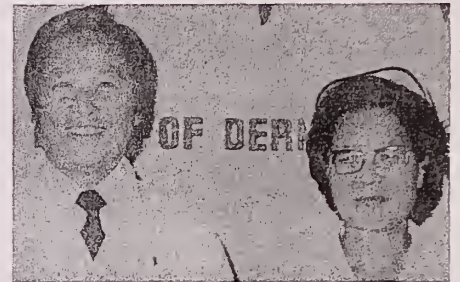
We gratefully report that in the 30 years since we came to Taegu, the census at the Leprosarium has dropped from over 1,200 patients to less than 250! Many have passed on, but hundreds have been rehabilitated either to their homes, or to jobs somewhere, or to one of our resettlement villages.



Mrs. Kwon has done yeoman service through the years teaching sewing, knitting and beauty culture to any of the teen-agers or young women who wanted to learn. They will miss her cheerful face when they move.

However, we have 2,111 patients enrolled in out-patient clinics: 1,200 in the Robert W. Arnold Memorial Skin Clinic of our main Medical Center and 911 out in the rural clinics, all under Dr. Song's supervision. This is a tremendous advance in the management of leprosy!

Our four early-case-finding clinics are flourishing. If the government can blanket Korea with supervised clinics such as ours, they can indeed get all known cases under consistent treatment, and stop new cases within ten years. This is our goal!!



Dr. Song and his Nurse, Miss Park.

### NEW MEDICINES HAVE TRANSFORMED OUTLOOK

#### FOR LEPROSY PATIENTS

##### Bright Futures for Those Treated Early

When we first came to Korea 30 years ago it was accepted that patients in leprosarii would live out their lives in them, cut off from society.

This is changed now!! The three handsome boys in the picture below



are but three out of several hundred former patients who are now making a successful place for themselves in the normal world. The two on the left have been working in the hospital as electricians for 3 years, and the boy on the right has just started training in our metal shop.

Today new drugs are treating leprosy even faster than the sulfones and without some of their undesirable side-effects. In the providence of God, the day of eradicating leprosy really is on the horizon. Our early-case-finding clinics are playing their part.

Our thanks to all of you who have been helping us with this strategic program!

### KOREAS'S FIRST LEPROSY RESETTLEMENT VILLAGE NOW 20 YEARS OLD

Twenty years ago there were no leprosy resettlement villages in Korea at all, but the new sulfone drugs were producing "negative", or "cured" cases, and it seemed unthinkable to leave these people to live out their days walled off from society with other regular patients. We felt we must try to help them be absorbed back into normal environments and self support. A very few had families who would take them back, but most had no place where they would be accepted. The government was delighted to cooperate in an experimental "resettlement village", and donated land for us at Kuji, on the Naktong river, then a 1-hour drive away. We built five long residences for families to share, and 75 people moved out. Not too long afterwards, with our combined efforts, a lovely little church was built which is still in excellent repair.

#### New Community Center Built This Year in Commemoration

Today there are only two of the long houses left, but many new smaller homes have been built and innumerable pens for chickens, pigs, and cows. We are so grateful that the village children are happily accepted in the township school, and they have very favorable growing conditions for rice and vegetables.

#### Villagers Hope More Families Will Join Them from Leprosarium

There is riceland for sale adjoining their village right now, and the little community would dearly love to have more families join their ranks. It would take about \$1,000 to buy the riceland to support one family. We are praying that the Lord will provide for more families from our Leprosarium to move there.

So successful has the Resettlement Village concept been that our Leprosarium now has two, and there are 90 country-wide!



The new Community Center bldg.



A view of the rice fields available for sale, with about a quarter of the village showing at the left.

# Thoughts of The Times

## Korean Singing

By David Hackett

Beauty in Korea takes many forms. I've seen it in the pink snow of Chinhae's cherry trees last spring, and in the smiling faces of grandmas on the bus who freely grant to delighted youngsters a special lap for a few minutes. There's beauty in the scene of a hard-working farmer laboring over a hill with an amazing load of greens piled high on his A-frame, plodding on toward an unknown destination.

But the beauty in Korea that has had the greatest impact on me isn't so much a sight, or a pretty scene. It is an attitude: a love and freedom of singing.

Koreans will sing anywhere, it seems: on a mountain stroll toward Tong Hak Temple near Taejon; on the sands of Taechon Beach; on a busy city street or while walking down an unlit path late at night. They sing while peddling dry mushrooms and wet cucumbers in the market! And the greatest wonder is how Koreans sing when they are together in a group.

Groups seem to do special things to Koreans. Perhaps the people of Korea are more free when in groups. If so, this is quite different from the American feeling. I read recently that the number-one fear of most Americans is speaking in front of a group. Well, while this peninsula's people may be a bit shy to speak before a group, not yet have I seen someone resolutely refuse to sing a solo for a group of friends. In spite of the fact that America is an entertainment-oriented society, for the average man or woman to be suddenly asked to sing a solo in public would be an embarrassing and unjustified attack. We have conveniently delegated solo public singing to such talented singers that the average person has completely lost confidence in his or her ability to sing. America seems to have lost this very personal privilege of hearing its common people sing.

I'm a singer myself, and now it dawns on me why it was so hard in college to find people willing to sing at our university fellowship meetings. We in the United States have failed to work for acceptance and encouragement of our "ordinary" people to burst into song. Only when safely submerged in a mass of voices are most Americans secure enough to sing out boldly.

Koreans will often play a sort of game which I feel may be the healthiest group therapy exercise this side of LA. For lack of a better proper name, I call it "Sing around the Bawler." In this game where a group sits in a circle, each person spontaneously sings a solo of his or her own choosing, going all the way around the circle. And here's the clincher: all this is usually done without an instrument! How risky that sounds to my Western ears. First of all, not many Americans have entire songs memorized, much less ready to perform before a jury of their peers. What if my voice breaks? What if I begin the song at too high a pitch? And — horror — what if I forget the lyrics just after I've begun? These are the fears that apparently dominate

an American's thoughts on this matter.

Herein lies the beauty I spoke of before. It is so gentle, so sensitive, so accepting. While there may be some harsh-sounding banter designed to prompt the reticent singer to sing, it is assumed in Korea that each person does have a voice of sorts and can at least begin a song. And, if the resulting vocal production lacks in quality, amplitude, or tempo consistency (or perhaps all three), the group seems to join in with simultaneous audible support. In fact, I am amazed at the lack of excoriating comments from the group. Rather, everyone seems intent on making a success out of what I would have aborted from the second beat. Some will clap. Others will whistle — and most will sing. But the obvious aim is to aid the would-be singer through his or her turn and make that performance, too, an enjoyable experience. How kind, sincere, and wise this game of "Sing around the Bawler" is!

The variety of the repertoire is really a marvel, too. In a group of 14 one is likely to hear selections of the latest Korean and Western "pop-song" (It's never made plural. Example: "How many pop-song do you know?"), and some Western folk songs, such as Michael, Row the Boat Ashore and Blowin' in the Wind. But then a few will delve into their cultural treasure chests to bring forth Ta Ryung — traditional folk songs — and that pearl of great price, Kwehjina Chingching Nane. This latter is a very old traditional song, often sung with a hauntingly sad lyrical line that is accompanied by an isolated and occasional clap or drumbeat for emphasis. (I always like to try to guess when the next clap will come. It makes me enter in and adds a little suspense.) To hear John Denver one minute and then some Beethoven of the East the next thrills me. My Korean friends have a broad range of appreciation and talent, indeed!

I find myself envious of a people whom sophisticated entertainment has not (yet?) robbed of the joy of singing music — "That which comes nearest to expressing the inexpressible," as someone once wrote. And the added freedom of solo public performance without fear of unkind comment can do much to free one to express a very wonderful creativity which would otherwise waste away in disuse, as I'm afraid is the case in America. In addition, it may well be just this freedom in song which has helped the Korean people to be resilient for thousands of years. I can't help thinking that it does something good within a person to have others stop and appreciate this small unrehearsed performance; a self-confidence that carries over into other areas of that person's life.

I'm privileged to be able to see and participate in this beauty of Korea: the voices of the land, the chords of expression ringing out without harsh evaluation. My hope is that we may be able to recapture this freedom in the West.

The writer is a United Presbyterian missionary from Seattle, Washington who has been teaching English at Soong Jun University for the past year and a half.



Rowland Evans and Robert Novak

## Reagan Scores Korean Triumph

WASHINGTON — South Korean President Chun Doo Hwan's just-concluded visit here climaxed a triumph in secret diplomacy by the Reagan administration conducted out of an obscure downtown Washington office before the newly-elected president had assumed power.

Had it not been for President Reagan's informal intervention through his national security assistant, Richard V. Allen, Chun certainly would not have been Reagan's guest at Blair House. Korean dissident Kim Dae Jung would have been executed, U.S.-Korean relations would be at an all-time low and South Korea would stand as an outlaw nation in the eyes of the world.

Instead, Gen. Chun's regime has won legitimacy, its more moderate elements strengthened enough to plant hope for democratization ahead. Reagan's mixture of determination and flexibility suggests he may not only restore tattered alliances such as the Korean link but possibly achieve more in human rights than Jimmy Carter's self-righteous approach.

When we visited Seoul last September, the situation looked bleak. Chun's most moderate advisers contended he could not bow to Carter administration public demands to spare the life of Kim Dae Jung, accused of subversion and sedition. If he did, Chun's brief presidential tenure might end abruptly. Having just formalized his previous role as strong man of the military regime, Chun was dependent on the hard-line young colonels who engineered the coup that brought him to power. They would not tolerate losing face by surrendering to Carter.

Consequently, there is agreement in Korea that Kim would be dead today had President Carter been re-elected. Actually, the supposition here immediately after Nov. 4 was that Reagan's win also doomed Kim. Jubilant colonels in Seoul toasted the Republican victory, rejoicing that troublesome Carter had been replaced by permissive Reagan who would give them a free hand on Kim Dae Jung.

They misread Ronald Reagan. He authorized Allen to leak a story that the president-elect opposed Kim's execution and believed it would harm U.S.-Korean relations. A news report quoting a "senior aide" to that effect appeared in the Nov. 18 *New York Times*.

It did not do the trick. Koreans well placed outside the government informed us that the colonels interpreted it as political posturing to protect Reagan from being blamed for Kim's death. The Koreans told us Reagan must do more to prevent the execution before Jan. 20. But if he went public, Reagan's advice would have to be spurned, just as Carter's was, in order to save Chun's face. The recommendation by these Koreans: a confidential letter to Chun from Reagan, delivered by an American or Korean businessman.

We relayed this information to the Reagan camp. A letter to Chun was quickly ruled out. So was any other direct activity by the president-elect. Nor could he work through the State Department while Carter was president; starting Nov. 4, the Chun regime would not seriously discuss Kim with U.S. diplomats. How then could a catastrophe in U.S.-Korean relations be prevented before Reagan had the power to act?

With Reagan's approval, Dick Allen started secret negotiations with Korean emissaries, most held in his private office at 16th and I Streets here. To guard against publicity that could have aborted the delicate process, nothing was said to the State Department.

Allen's first talks were held in November with Gen. Lew Byung Hyun, chairman of the Korean Joint Chiefs of Staff. Allen was blunt: Killing Kim would do irreparable damage to South Korea's relations with the world, particularly Japan and the U.S.; hopes of reviving the alliance under Reagan would disappear.

In December, Allen stepped up the pace. He conferred twice with the man sent by Chun to Washington to represent him personally: the Korean Embassy's minister, Gen. Sohn Jang Rae. Allen extended Reagan's invitation to visit Washington immediately after the inauguration. Nothing was to be said publicly. Just before Christmas, Chun tentatively accepted.

That at least bought time. Having accepted the invitation, Chun could not permit Kim's execution before Jan. 20. Even if the death sentence were not commuted, Reagan could deal with the problem once he had taken office. But there was realistic hope Seoul would grant clemency before Chun's trip, if only to avoid full-blown demonstrations in front of the White House against the Korean president (in contrast to the actual token protests).

Not until Jan. 20 did Reagan learn of Chun's decision to commute Kim's sentence to life imprisonment, quickly followed by his lifting of martial law. South Korea had opted for respectability. The regime's moderate elements were strengthened, and the hard-line colonels dealt a severe blow. It was Ronald Reagan's triumph, accomplished without oozing preachments of paternalistic America that for four years have managed to undermine U.S. alliances while failing to improve human rights.



FO



Soojeon crisis April 8 -

1986

7a April 8-17 2월 2주 4월 8일 - 1986 4월 8일 - 1986

Chronology

Tuesday, Apr. 8 - a sit-in by seniors in front of dean's office, complaining about use of graduation fee (40,000 won each, for rental of gown, album etc.) Object to its investment by school for interest (until Dec). Other students object to triviality of the issue.

Friday, Apr. 11 - 3 complaints: recognizing Bd. of trustees; economic autonomy; hdqrs. moved from Seoul to Taejeon  
Sat. Apr. 12 - Special faculty meeting, apptd. 5-man committee

Hear report that students have set Apr. 17 deadline for response; had gone to Seoul to see Dr. Ko (but found him in hospital).

Sun. Apr. 13. 5-man committee meets in Taejeon. 3 repr of students meet with them - but a division of student opinion appears. 2 advocate complete separation, 1 advocates one university with 2 autonomous campuses. After they withdrew - planned back to report unity on demand for complete separation.

- ① Committee agrees autonomy (not separation) is essential.
- ② Formed teacher's consultative committee.

Tues. Apr. 15. Committee presents requests to faculty. Form 교수 회 비회. 5-man comm. asked to prepare statement + constitution. 10-man comm. temporarily apptd.

Wed. Apr. 16. 10 a.m. Pres. of stud. body speaks to 1500 student - progress report. Annues by meeting for the next day  
Faculty also meets. Appues statement + const. of 교수 회 비회. Statement -  
① We reject violation by internal or external elements of academic freedom + its principles.  
② Support rights of faculty.  
③ Demand abrogation of status relationships of Taejeon campus.  
④ Prom close coop. + dialogue betw. fac. + stud. - will work for rational solution.

Thurs. Apr. 17. Student meeting - 2,000 present. Over Soojeon sym with Taejeon U. sym. "Destiny master-slave relationship."  
Sit-in (농성) in chapel starts, in evening.

Handwritten scribbles and initials at the bottom right of the page.

It is a great honor to have a share in  
this meeting of Rotary District #365. In honor of  
the long and distinguished history of Rotary in Korea, I  
am going to ~~present~~ <sup>present</sup> a ~~slide~~ pictorial survey of  
Korea in the early years of the 20<sup>th</sup> century. It is  
based on photographs and documents and books largely from  
the collection of my father, Dr. Samuel A. Miffett  
who came to Korea in 1890. I

I would like to dedicate this lecture to  
the only ~~charter~~ founding charter member of Rotary in Korea  
who is still an active member, Dr. George L. Paik.  
This is how he looked ~~back~~ about 1927 when the Seoul  
Rotary Club was founded.

Now let us look back to Korea in ~~the~~  
1900. Because my poor Korean accent may be difficult  
for you to follow, I have asked ~~for~~ a former  
student of mine, Mrs. Whang Hwa-Ju, to read the  
script for me.

Note by SAM: early 1980

1980

Chung Semp. Hwa - Martial law Comm - done; abolish Yushin

Chun Do - Hwan - Head of Army Intelligence - done; continue Yushin.

Walter W. Gerber 950 Santa Cruz Ave. Menlo Park 94025

Kent Meads

Clifford Smith 2889 San Pasqual St. Pasadena 91107

Cary N. Weisger III



SAMUEL HUGH MOFFETT, PH. D.

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## THE PRESBYTERIAN CHURCH OF KOREA LOOK TOWARD THE 80s

The Presbyterian Church of Korea wishes to state anew its position in the face of situations at home and abroad and its world missionary responsibility as it enters the 1980s.

The disparity between economic development and political stagnation during the 70s created a period of missionary tension. Now we stand on the threshold of the 80s with bright hopes for freedom, justice and peace. We humbly confess our faith in God's saving history and in the hope of his glorious victory. God, in His providence, is active in all the events of history to save and lead us for our good. In this faith we believe that the series of events at the end of the 70s took place under His Lordship and we reaffirm that God gives us an important challenge and vision of His glory and mission through them. Our denomination notes the admonition in Galatians 5:1 "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" and in order to be obedient to this word makes clear its position on the following points.

1. Our denomination affirms that the renewal and growth of the church provides a spiritual basis for building a democratic society. For this reason as part of the evangelization of the Korean people we have set a goal of reaching 10,000,000 members by the 100th anniversary of Protestant missionary work in Korea. As one of the world churches we must develop the strength to participate in the overseas missionary movement and in the unity of the church through the ecumenical movement. The WCC stresses the discovery of unity in diversity and we affirm the primacy of the security of church and nation and reaffirm our traditional anti-communist posture. Anti-communism is not just the concern of special groups or individuals.
2. Our denomination claims that the church becomes God's people by strengthening education for liberation and community. A renewed church does not engage in competitive evangelism but humbly participates as a suffering servant. We affirm that the attitude of mature believers should be to live a life of piety in accordance with the Gospel not causing trouble and discord and that this best serves the attainment of individual liberation and community.
3. Our denomination affirms that development from the prevailing political stagnation is possible. Therefore, we confess that the achievement of a just and harmonious society in which all can participate and a reunited country is our vital responsibility at this time. The requirements for political development and revision of the constitution are the maintenance of complete freedom of faith and mission and the preservation of human rights and social justice. Our church will faithfully fulfill its prophetic mission to attain this goal.

4. We confess that there must be a creative tension in the Spirit in the midst of social stability and social development. We must show forgiving love and reconciliation in order to stop the flow of wild accusations made in a spirit of self-righteousness and retaliation in an illogical social situation where there is injustice, corruption and immorality. All believers in their schools, factories, political parties or interest groups should show restraint and relative commitment, sharing in the pain of others. The armed forces whose purpose is the defence of the nation should faithfully fulfil the trust committed to them.

5. Our denomination affirms that God will establish His Kingdom in the earth. Therefore, the 4,000 churches and the 1 million members have a priestly role to awaken public opinion to the need for creating a Christian culture and democratic government in the hope of the advent of God's Kingdom. The Biblical mission is to create a public opinion in the church and the priestly role is to pray for the redemption and healing of a democratic society and the national leaders.

January, 1980

Rev. Won Gon Cho, Moderator  
The Presbyterian Church of Korea



A REPORT ON THE CURRENT STATUS

OF THE

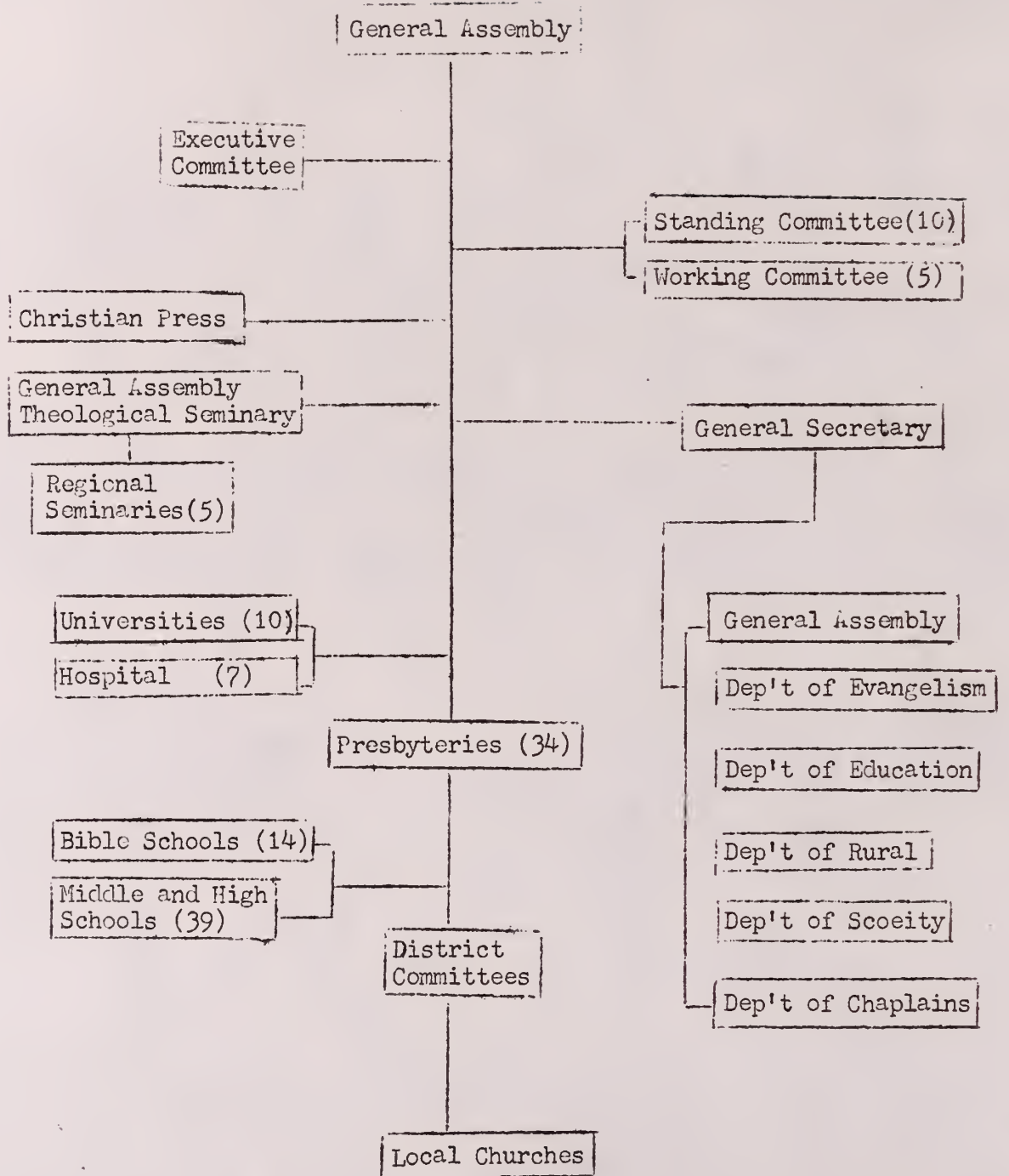
PRESBYTERIAN CHURCH OF KOREA

## Historical Survey

1832. 7. 25 Netherlands missionary Gutzlaff evangelizes at Kunsan  
(Translation of the Lord's Prayer)
1866. 9. 2 British missionary Thomas martyred at Taedong River
1882. Hangul Bible translated and printed by 4 Korean young people
1883. 3. Hong Jun Paek (baptised in Manchuria 1876) begins.  
evangelism in Euiju
1884. 1. In Japan Soo Jung Lee attempts to arouse American missionary  
interest in Korea
1884. 9. 20 Allen arrives in Korea sent by the Northern Presbyterian  
Church
1885. 4. 5 Underwood arrives in Korea at Inchon sent by the Northern  
(Easter Day) Presbyterian Church
1889. 10. Australian Presbyterian missionary Davies arrives in  
Korea and goes to Pusan
1892. 10. Southern Presbyterian U.S. missionary Tate arrives in Korea  
and goes to Honam
1893. 1. 28 Presbyterian Council formed with missionary membership
1898. 9. 8 Canadian Presbyterian missionary Grierson arrives in Korea  
and goes to Kwanbuk
1901. 5. 15 Presbyterian Seminary opens in Pyongyang
1901. 9. 20 Presbyterian Council including Korean associates organised  
(3 Korean elders, 6 helpers and 25 missionaries)
1907. 9. 17 Presbytery of the Presbyterian Church of Korea established  
(38 missionaries and 40 elders). Seven Pyongyang seminary  
students graduate
1912. 9. 1 General Assembly of the Presbyterian Church of Korea  
established (52 ministers, 125 elders, 44 missionaries)
1934. 9. 9 23rd meeting of the General Assembly celebrated the  
Jubilee of Protestant missionary work in Korea
1938. 9. 9 27th meeting of the General Assembly ended in disorder  
of Japanese enforcement of shrine worship
1938. 9. 20 Pyongyang Presbyterian Seminary classes suspended for  
refusing to worship at shrines
1943. 5. 5 Japanese force a change in name to the Chosen Presbyterian  
Branch of the Christian Church in Japan

1945. 8. 1 Denominations disbanded and united as the Korean Branch of the Christian Church in Japan
1945. 9. 8 Interdenominational conference of churches in the southern region of Korea held
1945. 12. Combined Presbytery meeting covering 5 provinces of North Korea held
1946. 6.12 1st meeting of the General Assembly of the southern region opened
1947. 4. 18 2nd meeting of the General Assembly of the southern region held.  
Reconstituted as the 33rd meeting of the General Assembly at First Presbyterian Church, Taegu
1949. 4. 28 35th meeting of the General Assembly held in Saemunam Church, Seoul  
approves change of name to Presbyterian Church of Korea and the opening of the Presbyterian Seminary at Namsan, Seoul
1951. 5. 25 At a reconvened meeting of the 36th General Assembly the Koryopa Church withdraws
1951. 9. 18 Presbyterian Seminary established in Taegu
1953. 4. 29 At the 37th General Assembly the Presbyterian Church in the Republic of Korea (Ki-jang) withdraws. South-North united Assembly formed with 67 representatives from Northern Presbyteries
1959. 9. 24 At the 44th meeting of the General Assembly held at the First Presbyterian Church, Taejon, the Hapdong Church withdraws
1960. 2. 17 The Tonghap General Assembly opens in Saemunam Church, Seoul
1962. 9. 20 The 47th meeting of the General Assembly at Youngnak Presbyterian Church, Seoul celebrates the Jubilee of the establishment of the General Assembly
1980. 9. 25 The 65th meeting of the General Assembly opens at Youngnak Presbyterian Church, Seoul

ORGANIZATIONAL CHART



Officers of the 65th General Assembly

Moderator	Rev. Chi Soon Park
Vice Moderator	Rev. Hym Bong Koh
Stated Clerk	Rev. Hyung Tae Kim
Assistant Stated Clerk	Rev. Byung Kon Choi
Recording Secretary	Rev. Bok Ryang Chung
Assistant Recording Secretary	Rev. Nak Ki Pack
Treasurer	Elder Young Chul Yun
Assistant Treasurer	Elder Suk Il Kang

Church Statistics

Presbyteries	34
Churches	3,886 (including 195 pioneer churches) 1,201 established between 1974 and 1980
Constituents	984,192(baptized 316,915) 1979 statistics
Ordained Ministers	2,214 (including inactive and retired 152)
Elders	5,884 (including non-serving 962)
Evangelists	2,162 (1,625 men, 537 women)

1984 Goal

5,000 churches

1,500,000 members

Budget of the  
65th General Assembly

Budget Item	Previous Year budget	current Budget	Variation	Notes
Totals	780,435,799	963,870,000	144,469,394	\$1,480,000
General Assembly Office	132,127,486	176,700,000	44,572,514	
Dep't of Evangelism	217,905,548	265,000,000	47,094,452	
Dep't of Education	235,413,024	290,250,000	59,836,976	
Dep't of Rural Evang.	60,476,192	102,520,000	42,043,808	
Society Dep't	83,505,844	55,000,000	-28,505,844	
Chaplains' Dep't	51,007,705	69,400,000	18,392,295	

Activities Related to the  
Commemoration of the 100th  
Anniversary of Protestant Mission in Korea

(1970 - 1984 )

phase One : 5 years (1970 - 1974)

Purpose : A DEVELOPING CHURCH

Seven Emphases

1. Laymens' Training
2. General Assembly Restructuring
3. Theological Education
4. Urban Evangelism
5. Ecumenical Activity
6. Pension System for Church Workers
7. Church and Society Department Activities

Phase Two : 5 years (1975 - 1979 )

Purpose : A CHURCH FOR KOREA

Six Emphases

1. Promotion of Self-support for Farm and Fishing Village Churches
2. Social Education
3. Social Service
4. Mass Communications Strategy
5. North Korea Evangelization
6. Church Unity Movement Within the Nation

Phase Three : 5 years ( 1980 - 1984 )

Purpose : A CHURCH FOR THE WORLD

Three Emphases

1. World Mission : from a Receiving Church to a Giving Church
2. Worldwide Church Activities Church Renewal : and Church Unity focus on the Asian Region
3. Church Education

Looking toward the 200th anniversary: a Matured Church

Preparation Committee for the  
100th Anniversary

Five Subcommittees

1. Planning Committee

- \* Editing and Publishing of the Overall Plan of Activity
- \* Invitations to the Christian Leaders and former missionaries in Overseas Churches
- \* Symposium on Theology and Problems of Mission

2. Mass Meeting and Church Growth Committee

- \* Breakfast Prayer Meetings & In Cities and Presbyteries involving Church Growth Seminar the whole denomination
- \* Commemorative Gatherings

3. Memorial Center Construction Committee

- \* Details of Project 1,600 Pyoung (4 stories)
- \* Budget 26 Billion Won
- \* Construction Period 1981 - 1983 ( 3 years )

4. Historical Committee

- \* Publication of 100 years' History
- \* Commemorative magazine and Historical Exhibition

5. Finance Committee : \* Fund Raising

March, 1981

DEPARTMENT OF EVANGELISM, *Tonghap Presbyterian*

1. Overseas Mission Committee

Missionaries Serving Overseas : 12 countries: 22 persons

Japan	Taiwan	Hong Kong	Indonesia	West Germany	Sweden	Austria
4	3	2	3	1	1	1

Bangladesh	Guam	Pakistan	India	Africa
3	1	1	1	1

Missionaries to be sent : 6 countries : 7 persons

Japan	Malaysia	Philippines	Brazil	Hong Kong	Saudi Arabia
2	1	1	1	1	1

2. Nationwide Evangelization

Central Purpose : Church Planting

Objective : 5,000 Churches and 1,500,000 members by 1984

Agreed upon at 59th General Assembly in 1974

Churches Planted

Year	1975	1976	1977	1978	1979	1980
Number of Churches	192	177	223	159	249	201

Monthly prayer breakfasts are held for this activity

Between 1974 and 1980 a total of 1,201 new churches established



3. Farm and Fishing Village Evangelization  
Promotion of Sister Relationships

Total	Churches in Korea	Churches Overseas
103	38	65

(210 Bicycles purchased for village church workers)

4. Campus Mission

Campus Mission Committees in each Presbytery  
Students leader Training  
Training at invitation of Presidents and Principals  
Evangelism Through Campus Groups  
Area Training (Chaplains, teachers, church leaders )

5. Urban Industrial Mission

Formation of Area Committees  
Industrial Plants activities ( 29 areas )

6. Special Mission

Institution	Reform School	Police Evangelism	Prisons	Hospital	Blind
Ministers	5	100	15	25	3

\* Mission for the Blind : Eye Surgery : Of 58 operations 53 successful

7. Financial Support for New Churches

Using 20% of the WMCC project Budget and local support interest free loans are made to churches not self-supporting

Presently 66 churches have received loans

Totalling 60,400,000 won (US\$100,000 )

DEPARTMENT OF  
CHRISTIAN EDUCATION

1. Church Leaders' Training and Nurture (35: items)
    - (1) Leadership Development Material  
Kindergarten Activities  
Childrens' Department  
Middle & High School Dep't  
Young Adult Dep't  
Adult Department  
Other Activities
    - (2) Methods of Training  
Program Development  
Various Consultations  
Training Course-Lectures  
Leaders Seminar  
Weekday Meetings and Education
  2. Textbook Development and Revision ( 9 items )  
Various Textbooks, Correspondence Course, Materials and Textbook Evaluation and Revision
  3. Publishing : New Publications (10) : Church Officer's Training
  4. School Fund : Goal 2 billion won (for Chaplains' Activities )
  5. Teachers' Training and Licensing : Church School
- \* at the request of the Department the General Assembly approved the establishment of a program of continuing education for pastors.

RURAL DEPARTMENT

1. Farm and Fishing Village Leadership Training  
Under the supervision of the Rural Department  
In Cooperation with the Presbyteries
2. Farm & Fishing Village Church Self-support Program  
Rice Bank, Beekeeping Program
3. Equalization of Salaries for Rural Church Workers  
Carried out by Presbytery officials  
Promotion of Sister Relationships with Urban Churches (domestic and abroad)
4. Scholarship Program for Children of Rural Church Workers  
Sponsoring Church Scholarships ( 164 Students )  
General Scholarship (in cooperation with Presbyteries)

SOCIETY DEPARTMENT

1. Welfare Programs

Vocational Guidance Model, General Relief Work, Disaster Relief Work

2. Church and Society Programs

Community Civic Educational Model Program

Nationwide Consultation of Presbytery Church and Society Committee Chairman

Credit Union Leaders Training

Fund Raising for Prisoners and Families

Regional Education Leader's Consultation

Consumers' Protection Consultation, Social Service Consultation

Training Graduates Consultation,

Consultation of Social Work Agency Leaders Related to General Assembly

Plan for Strengthening of Community Development and Mission Responsibility

3. Training Program

- Training Phase 3 (9/15/80 -11/26/80)

- Training Phase 4 (2/25/81 -5/ 25/81)

- Training Phase 5 (8/25/81 -11/25/81)

- Plan for Expansion of Training : 1981 - 1983 (3 years )

4. Pastors' Pension Fund

Participating Members : 308, Receiving Benefits' : 15

Medical Insurance Plan : (61- Green Cross)

Pension Fund ( 80 million Won )

5. Retirement Home for Pastors

Retirement Home in Anyang, Meeting of Retired Pastors

Expansion and Relocation of Facilities

CHAPLAINS' DEPARTMENT

Military Mission Target : 600,000 military personnel (200,000 rotated each  
(200,000 rotated each year)

Religious Chaplains (all denominations)

Protestant Ministers : 280 ( 9 denominations)

Roman Catholic Priests : 60, Buddhist Monks :60 Total 400 chaplains

Religious Preference :

Protestants: 38%, Catholics : 12% Buddhists : 15% TOTAL 65 %

Presbyterian Church of Korea Chaplains :

Army : 31, Navy : 5, Air Force :5 Total 41 chaplains

Promotion of Sponsors for Chaplaincy Ministry :

Local Churches to Contribute toward chaplains' work funds

Total Fund to be raised : 4,000,000 won per month

To encourage chaplains toward longer terms of service

Chaplaincy Candidates Program : - 27 candidates

At Seminary Level (Similar to R.O.T.C.)

Selection made by the office of chaplains of the Ministry of Defense

Scholarship System :

Manpower supply Plan

Guarantee of Superior Resources

To inspire A Sense of Call

First year's Goal : 5,000,000 won

Chaplains' Ministry Support :

Literature Support

Problem of Transportation and mobility

Facilities and office Furnishings

Program for Chaplains' Development :

Seminar on Military Mission Policy

Candidates' Seminar

Support of Chaplains' Training and Counseling

Program for Retired chaplains

Unit-wide religious Lectures

Chaplains' Fund Guarantee

Chaplain Assistants' Upgrading

Sam Miff A

Soong Jun University Matters

With the freedom to form student governments on college campuses the students of Soong Jun on Seoul and Taejon campuses went through the election process and ~~exercised~~ ~~sub~~ ~~their~~ formed their student governments. Things were done very "decently and in order". With these governments formed the students began to make their demands upon the ~~ix~~ administration of the University.

April 14, 1980 At this time the writer of this paper started to collect all of the papers that were coming out from the students on Taejon's campus.

Their demands were as follows:

1. Demand a divided university. Both campuses are to become equal in the sight of the MOE, and autonomous.
2. Demand to know where certain money has gone. There was great concern that amounts of money, that belonged to Taejon Campus ~~had~~ <sup>had</sup> ~~gone~~ <sup>went up</sup> for the Seoul campuses benefit.

April 8, 1980 Seniors demonstrate before the door of the dean of students for two hours protesting the ~~45000~~ <sup>40800</sup> won graduation fee that went for the renting of the graduation robe and cap, their part in the presents to the school and to the faculty. The school had been collecting these fees at the start of a senior's senior year. They had been banking the funds in an account, gaining interest on it and keep the interest.

April 9, Demonstrated again and the dean of students resigned, the money was repaid to each student plus the interest. No person ~~was~~ <sup>has been</sup> appointed in his place thus there is a lack of an official way for the students to relate to the administration.

April 12 Faculty met for the purpose of defining the real trouble on the campus. The students give until noon, Thursday (April 17) for an answer <sup>from the Board</sup> to their demands. The added news is that the alumnae of the former Taejon College and the present Taejon campus of Soong Jun University <sup>are supporting,</sup> The students met with the faculty and demanded the complete autonomy for Taejon Campus. At this time the <sup>jointly</sup> ~~formed~~ a special ~~faculty~~ consultative committee for the purpose of mediating the problems <sup>between</sup> the students and the school administration.

On this same day some of the students went up to Seoul to see

Dr. Koh Bum Shu, but Dr. Koh had entered the hospital with high blood pressure. But they felt that Dr. Koh did not want to see them. ( Dr. Koh has remained in the hospital/<sup>from</sup>~~since~~ this date to this present )

Dr. Pak Chong Min, head of the Taejon Campus also went to Seoul on this day and requested a meeting with the University Board Chairman (Mr. Kim Chang Ho). This purpose was to ask for a Board meeting as soon as possible. Mr. Kim told him that there had already been a Board meeting planned for the 28th of April and that it was hard to get people together before that time. One of Dr. Pak's great concerns for the Taejon campus is that if ~~there is~~ any ~~great~~ change, there <sup>could be</sup> is a possibility <sup>for</sup> of the Campus to loose its Christian witness. He is afraid that some unChristian elements will gain control.

Another element in the events that have taken place is the possibility of the hoped-for medical school ~~to be under the~~ of the ~~Chaejun~~ Jesus Hospital in Chonju, to come under the Soong Jun Board. Along with this there is the suggestion that the office of the Board not be in Soong Jun Campus in Seoul but here in Taejon, or somewhere else. ~~Dave Seel has been inquiring~~ <sup>under one board</sup> about ~~this at the last Soong Jun Board meeting~~. The complete autonomy / idea is one that appeals to him very much.

April 15, 1980 I was able to meet Rev. Lee Sang Ku, pastor of the Central Presbyterian Church of Chon Ahn, and ~~told~~ him all of the news that I knew concerning the Taejon campus. He agreed with me that we should go to the Taejon campus and find out all that we could.

When we arrived we met Dr. Pak. But he was just leaving for a faculty meeting and then a trip to Seoul to see the Board chairman. He asked Elder Chae Young Chull, the business man, to come and brief us on all that was going on. After this meeting, Mr. Lee and I agreed to go to Seoul on April 17, <sup>the meeting of Taejon</sup> right after/Presbytery. Since the meeting ended very late, Mr. Lee and I decided to leave for Seoul on the 18th.

April 17, 1980 During the meeting of Taejon Presbytery, held at the Sae Kwang Church in Taejon, the Taejon Campus <sup>students were</sup> ~~was~~ allowed to distribute papers among the members of Presbytery containing their <sup>complaints</sup> ~~complaints~~ and their demands. This was particularly written for Church people, and was dated April 16. It complained that this school was sold out to ~~Seung Sil~~ Seung Sil College people in Seoul ten years ago. The relationship has been a slave-master relationship. When they started out there were few students down here but there were more in Seoul. But things have changed. Taejon Campus now has nearly 4000. students. "So now we will push for division."

On April 18th Mr. Lee and I left Chun Ahn early and drove to the Christian Building in Seoul. We met the Rev. John Moore and went with him to the Board Chairman' office. There Mr. Lee and I requested Mr. ~~Kim~~ Chang Ho for an early Board meeting. Mr. Kim again repeated his ~~request~~ same response he had given to Dr. Pak several days ago. The Board meeting would be held on the 28th as planned. ~~Mr. Lee assured him of our support and left him. Mr. Lee returned to Seoul the same day.~~ Mr. Kim had a trip planned to Japan and would find it impossible to have a Board meeting before the stated time.

After Mr. Lee left for ~~the~~ Chun Ahn, John Moore and I met with Sam <sup>us</sup> Moffett (UPUSA) and John Somerville. At that time John Somerville told ~~me~~ that on the 17th the students started their sit-in and their demonstrations. They rotated by departments, taking their turns with the sit-in.

April 26, 1980 One this day I was told that 200 students had arrived on Seoul campus in preparation for the Board meeting on the 28th. Also one of the Taejon professors was removed from the Seoul campus by force. Other wise things were quiet.

April 27, 1980 Our place was picketed by one student on this morning. There was a deligation of students waiting for ~~the~~ <sup>from Presby</sup> me when I came home <sup>on</sup> Saturday, the 26th.

These students wanted to know my feelings about their demands. I told them that I appreciated their interest in the school. I felt that there could be the establishment of equality for the <sup>one body,</sup> two campus system. That was it.

On the afternoon of the 27th John Somerville and I went to Seoul to talk with Prince, Moore and Moffett. We found Dave Seel there and we started to work. We assisted Dave Seel in drawing up his ideas for a good relationship <sup>That would include</sup> should the <sup>proposed</sup> medical college that ~~is proposed by~~ under Soong Jun (enclosed).

April 28, 1980 We had the plan translated and took it to the Board chairman's office <sup>at 10:00 AM</sup> <sup>Huh</sup> Elders ~~Suh~~ Pong Nak, Chung Bu and the Rev Kim Tae Kyu <sup>(JSU Board member)</sup> met with us as we discussed this plan.

The Chairman told ~~me~~ us that he had gone to Taejon campus and met with the students on the 21st. His attitude was -- Give Taejon what it wants. If they want complete separation, so let it be! Mr. Chung and Suh and Rev. Kim took the other side. They were inclined to like Dave's proposition. This was on the morning of the 28th.

The Board meeting started at 2:00 P. M. When we came to the Taejon problem, Dr. Pak was asked to review the case. His request was the the Board find a better way to operate the campus.

Rev. Lee Sang Ku asked if the students and professors were one in their demands. Pak said that they were. Our Board's telegram was read to get clear what Atlanta felt about the problem. My statement was that I wanted to see that we kept a University board with two ~~equal~~ schools, equal in their relations with the MDE and independant as far as their function is concerned. Sam Moffett said the same thing, stressing that should the two campuses <sup>be</sup> divid<sup>ed</sup> so as to make two separate institutions, <sup>it would greatly</sup> ~~there would be no~~ ~~chance~~ <sup>diminish</sup> <sup>chance</sup> for financial help ~~thought~~ from the UPUSA Board, ~~for any more financial assistance in any way.~~

I had heard that there was a feeling that many of the Taejon ~~people that they~~ would like to see the PCUS continue with the Taejon



campus as they had ~~in~~ before 1971. I made every effort <sup>To stress</sup> ~~in what I said~~ that our Board was not operating schools any more in Korea and I felt that ~~no~~ such <sup>a</sup> dream could be realized. *was impossible.*

From that time on till we came to our conclusion, I felt that we had one of the best discussions that we have ever had in a Board meeting of the University. There was free exchange of ideas. There was a real effort to see what could be done to settle the problems in a good spirit. One could feel that we could come up with something that showed some sense and reason. I shared with the members Dr. Seel's ideas about what he thought would be a good relationship that the Chonju Hospital could work with should it come in to the union. Practically all of them said that this sort ~~was~~ of relationship was what we were interested in.

From this <sup>point</sup> ~~point~~ the decision emerged as follows: "That the original foundation will operate, <sup>Soong Jun University</sup> Seoul and Taejon each as independant colleges." It was made as a motion by Elder Chung Pu and seconded by Pastor Lee Sang Ku.

During their discussions there was much going on about how this would operate. The idea was made that we form a committee of the Board to start to work on this. But it seemed that most there wanted to work out this principle and seek to ~~not~~ describe how it would work later. We needed to set the principle so that the people involved knew which way we were going. Several urged that a working group be formed. But the board chairman and others felt that each campus leadership could come up with their ideas for this at the next Board meeting.

With this finished, the head of the Taejon campus was called in (Dr. Pak Chong Min) and was told the decision. After a few questions he called two of the students (representing the head of the student body on Taejon campus) to come in. When they arrived and heard the action, there was a

number of questions asked. The students seemed to feel that they had not really reached perfection in the struggle for the goal of complete division. They wanted a completely independent school. Yet this was the decision: two independent campuses operated by one foundation board.

The Board then proceeded to deal with the Seoul campus matter. As I understand the problem there is the matter of professors who are not qualified. They are not happy about Dr. Koh Bum Suh's administration. They want him to leave. Students are not studying there now and are on strike. The Board felt that this was something that the campus faculty and administration could deal with. So it was given to them to settle. Putting out one fire was enough for a day. There was distress among many members of the Board. There was disbelief that Dr. Koh was really as sick as all of this. <sup>have to go to the hospital.</sup> Why should it happen at this time? The Board chairman said that he would order Dr. Koh to come and settle the problem of the Seoul campus. And the meeting closed there.

One more thing did take place. We were meeting in the Koreanna Hotel. It was felt that it would be impossible for us to do any good work anywhere else. Students from both campuses were all over the Seoul campus. When we finished we heard that there were bus loads of students ~~in~~ outside of the Hotel. As far as I knew then there was no problem for us to leave. I walked out of the building, greeted one of our Taejon campus student leaders, and made my way for John Moore's house. By the time I got there Sam Moffett just arrived also. All seemed to be satisfied with the decision. This was around six in the evening.

About 8:00 PM I got a call from the Board chairman telling me that he and Rev. No Yun Back (a Taejon College Alumnus) <sup>and</sup> a member of our Board) were leaving the Hotel ~~and~~ some Taejon students held them and forced him to sign a statement that "the entire Board had agreed that Taejon would be divided and completely independent school". They urged him to put his seal

on it. I checked with Sam Moffett immediately and he had gotten the same word.

April 29, 1980 One this day I checked with the other Board members in Seoul and they had gotten the same message. Dr. Koh Bum Suh had called Jack Prince and got the same message. The chairman had contacted us all about this. Where we will proceed from here, I don't know.

Observations:

- I.
1. We have some good men on both campuses. But it seems to me that especially at this time when we needed some strong person, we did not have him. Dr. Koh, because of health problems could not help. Seoul campus wants him to resign. The Board chairman is not a strong man. He has had no experience with this sort of problem. He is new and has not those qualities his father had.  
We have some good men on the Board but there is no strong leader there. There has appeared no one that can be relied around.

I need to finish this

Will have to finish this with pen. and out in }  
Kang Won Do - in a Jay Training school and I know }  
no typewriter.

2. My own feeling is that Jayon has some real foundation for their complaint. In my copy of the agreement that was drawn up in 1971, there were to be two people of equal rank, each to head <sup>a</sup> campus, with ~~no~~ ~~president at the head~~. When Dr. Lee Han Been was ~~in~~ president, he had two provinces, one in Seoul and one in Jayon. He was working for an equalization of the two campuses in such a way as to reduce

as much friction as possible. When he was released of his office and Dr. Koh came in Dr. Koh was made president and Dr Pak on Taejon campus was vice president. This upset the balance ~~and~~ that was being sought. Dr Koh never appointed or requested the Board of Trustees to appoint a Vice President for the Seoul campus.

From 1971 till a few years ago it was impossible to have an organization that would allow equal status for both campuses. But before Dr. Koh came to the presidency there was <sup>this</sup> a set-up that could have been <sup>in</sup> preparation for this step.

When Dr. Koh became president we talked about this and he said that he was trying to find some one <sup>to take the lead campus</sup> ~~to~~ The way it was, poor man, he was running the Seoul campus himself and overseeing the Taejon campus. Being thus encumbered he could not act as a mediator between the two and had no time for really promoting the idea of a two campus system. ~~He~~ in Taejon on the campus and in the Taejon community.

As one of our Seoul members of the Board

said, "Dr. Koh is an excellent man but he could not rise above the problems of the <sup>Seoul</sup> ~~Seoul~~ ~~campus~~ campus to really administer the duties of the University." Seoul students are now demonstrating for his resignation.

### Present Situation -

(1) Saigon people have returned to their campuses and to the community feeling that they have gained a foothold and it is my impression that it may be impossible to keep the union intact.

(2) ~~Several of us on the Board at the meeting of the 20th requested a Board committee to study the future of the University in relation to the situation we make. This did not happen. The end goal by the Board is to have each campus <sup>is now</sup> working for the idea that each would like to see. We just may get by with a federation ~~with~~ with little or no power for the overall board and two government recognized boards to operate the campuses <sup>independently</sup>. This is nothing more than full ~~diverse~~ ~~divided~~ divided division of the university.~~

with the <sup>possible</sup> loss of the university status

(3) Seoul campus is asking for Dr. Koh's resignation  
 Dr. Koh <sup>has</sup> still not returned to the campus. <sup>It appears</sup> ~~It is~~ <sup>not</sup> ~~probably~~ <sup>probably</sup> be dangerous for him to do so. The  
 students found out through the Board chairman <sup>where</sup> ~~where~~  
 he was staying. At the time he was at his wife's  
 sister's home. This was on May 3rd. The students  
 called up ~~to find~~ <sup>acting as</sup> ~~the~~ telephone office  
 employee and found the address and went to  
 get him. Dr. Koh suspected what was going on  
 and he and his wife left about 20 minutes before  
 a group of students got there. When they arrived  
 they were told Dr. Koh was not there. Of course  
 they did not believe what they heard and ~~took~~  
 broke in the gate and <sup>damaged</sup> ~~ruined~~ the house. As  
 a result the student body president and vice  
 president and another person held (as of Tuesday,  
 May 6) by the ~~people~~ <sup>people</sup> for the damage they did  
 then, I understand, breaking the <sup>Notional</sup> emergency  
 decrees. On Tuesday the student's association met on  
 the campus demanding the <sup>Member Jap-</sup> ~~Emergency~~ <sup>Decision</sup> be  
 lifted and the three students be freed. I

Understand that they were collecting rocks to attack the local police station when I left Seoul to make my engagement here in Kang Won Do. 5/1/80 according to Chosen. Also they did attack the ~~the~~ police ~~by~~ <sup>with rocks.</sup>

My reactions -

(1) How can you force two people to stay together when there is no mind for it? We know the Board's position at home. We have conveyed it to the students at Yajin and to the University Board. But I really wonder how terrible this is in the midst of the present situation. I do not see the sense of fighting a losing battle if there is going to be a total break anyway. Jack Prime has told me that Judge Pang ~~has~~ <sup>had</sup> ~~resigned~~ <sup>resigned</sup> from the Board of Trustees because of the Chairman signing the paper on April 28th. So it seems our Board is ~~falling apart~~ also losing its strength and one of our best men.

(2) Rev. Kim Jae Kyeu, editor of the Ki Doke Kong Po asked me on the 24th of April to see if we could missionaries would not issue a statement giving our position in this problem. It was the feeling of Sam Moffett, Jack Prime, John Moore, John

Somerville and I ~~at the time~~ that since we had told the students <sup>of</sup> ~~of~~ <sup>of</sup> Lyon and the members of the Board of Trustees our Board position, there seemed to be no need for <sup>a</sup> further statement. <sup>now</sup> I still see no need for any more.

(3) This ~~limited~~ relationship of the reunited Board of Trustees was probably all that could have been done <sup>in</sup> ~~in~~ <sup>the</sup> ~~the~~ <sup>time</sup> (1971). But we failed to sell the idea to the Lyon community, the alumni, and the students. The cement that has held it together thus far has been the old Yasin government that did not stand for protest. Now that the cement has been taken away the ~~work~~ ~~with~~ ~~the~~ ~~union~~ ~~is~~ ~~still~~ ~~there~~.  
Opposition to the union is still there. It may be best to ride two wagons than one with two wheels gone.

(4) Student demonstrations <sup>all over the</sup> are hitting at national issues now as well as the issues that exist on campus. If this continues we face ~~much more~~ <sup>a</sup> problem on a much larger scale. The issues are as follows:-

- (over) (1) Do away with the Yasin system
- (2) Do away with the ~~national~~ <sup>national</sup> ~~Board~~ <sup>Board</sup> ~~of~~ <sup>of</sup> ~~Trustees~~ <sup>Trustees</sup> ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~Yasin~~ <sup>Yasin</sup> ~~government~~ <sup>government</sup>



5/10/80 - After one week in Kang Wun Do I've  
back to Seoul on my way home. I stuck in  
with Jack Price, Sam Moffett, and some of the  
Korean Board (SSU) members. At this time I was  
not able to do any more than visit  
Jack and John. The present situation is as follows:

Classes are back in session at the  
Seoul campus with probably the classes conducted  
by those ~~professors~~ professors whom the students  
are objecting to (in the Engineering School) not meeting.

Still don't know where Dr. Koh is. He  
Dr. Koh called a meeting today for all of the 24  
college and university presidents ~~presently~~. It will be  
interesting to see if they <sup>all</sup> attend, especially Dr. Koh.

We the undersigned understand the above facts (as outlined  
by R.K. Robinson) to be true to the best of our knowledge: -

Sam M. Moffett (signed by R.K.R.)

R.K. Robinson Jr

Jack Price

# the Herald

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SEOUL, FRIDAY, MAY 9, 1980

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## 'Radical Acts Detrimental'

# Self-Restraint Attribute Of Collegians: Minister Kim

Minister of Education Kim Ok-gill, saying that she believes there will be no change in the timetable for political development, urged college students throughout the country yesterday to repudiate radical acts such as demonstrations in the street.

Kim said, in a letter sent to heads of 85 four-year colleges and 127 junior technical colleges, that

### *Constitution, Other Issues*

collegians' massive demonstrations in the streets are in no way desirable for a smooth implementation of the much-cherished democratic reforms. Worse yet, she anticipated such acts, might endanger the democratic development itself.

Therefore, the minister said, it is natural that "collegians should show restraint."



Minister Kim

Kim said she puts high value on the "fiery patriotism, the sense of national security as well as the spirit of sound criticism" shown by the students who love freedom and justice.

The government has been attentive to a variety of "righteous assertions and demands" raised by the students, the woman minister said. Consequently, she said, the administration is determined to settle all school problems "item by item" for the sake of greater campus autonomy.

For their part, students were told to refrain from any radical acts which might undermine law and order and aggravate the already difficult economic living of the masses.

She was worried that reckless acts such as destruction and violence on the part of students, albeit small in scale, might result in losing ground for collegians.

The minister said that collegians as a whole have a "heavy and sublime" responsibility in chartering a new history.

To the school administrators, Kim said, they have an obligation to teach students how to make "good" use of the freedom the students earned with much difficulty. The students also should be taught to act in a certain boundary, if they love justice, the minister said.

"I honestly hope that you, the faculty and students, will all pool efforts to lay a firmer base for the democratization amid a stabilized climate," she said.

In retrospect, she reminded both teachers and students of an unhappy college history which is studded with suspension of classes, expulsion of students and faculty members and street demonstrations. "My sincere hope is that such events will not recur," the minister said.

The minister still stayed at her home because of ill health. The letter, sent to the college administrators, was actually written by Vice Minister of Education Kim Hyung-ki.

Since Kim took the helm of the minister last December, the letter said, a variety of reforms have been instituted for the sake of greater campus autonomy. For instance, she cited the reinstatement of expelled students and faculty members, a substantial curtailment of military training hours and a revamping in the guidance of students.

All in all, the minister said that much has been done for the boosting of "the autonomous abilities" on the part of students.

XXX Addendum:

Addendum:

(Please forgive. I am using some one else's typewriter.)

5/10 - I returned from Kang Won Do last night and came straight to Jack Prince's house. I had called him on the night of the 9th to find out the news there in Seoul. I made the suggestion that if he thought it necessary, he could get Somerville and Moffett and Prince together to talk things over before John Moore left for the States. Jack told me last night that Somerville did not feel the need for coming up as there was not any thing of any real change there in Taejon. He did say, however that some faculty, students, and alumni are meeting to map out the future of the Taejon campus. There is an equal number of each ~~me~~ on this committee.

This morning (5/10/80) I talked with John Moore and Sam Moffett. I then had the opportunity of finding Mr. (Rev) Kim Tae Kyu (the G.A. representative on the University Board and the editor of the Ki Doke Kong Bo). I have had a long talk <sup>with him</sup> before on the 29th the day after the Board meeting. He seems responsible and is interested in seeing <sup>Things</sup> move. He has given the following account of things here in Seoul:-

After the University Board met on the 28th, several of the Seoul <sup>Board</sup> members felt the need to see what might be done to work out the problem on the Seoul Campus. They urged the Board Chairman, Mr. Kim Chang Ho, to go ~~the~~ to see Dr. Han Kyung Jick to talk over the matter of Dr. Koh's relation to Seoul Campus. Mind you, this was a Board-University relationship to be discussed. The Board Chairman calls up the Seoul Campus student body president and asks him to go along. This made it very difficult for the freedom of speech during the meeting. I understand that the Board Chairman,

Mr. Huh Pong Nak, Mr. Pang Sun Won, <sup>Rev. Kim,</sup> the student body president (b) visited Dr. Han. Dr. Han after hearing all that was said told the student that he understood all that they were after. Yet there were channels of operation to handle this matter and that if the students would be patient, this could be worked out to the best interests of the University. This was about all that was said, so I heard.

I understand that after that Rev. Kim Tae Kyu and the Board Chairman talked some more. The purpose was to see if Dr. Koh could be brought to the point where he and the students could talk. It seems that he <sup>(Dr. Koh)</sup> is standing up for some of the professors on Seoul Campus that some of the students say are not qualified to teach. Rev. Kim says that these are in the Engineering school. I believe that Jack Prince told me that there are also some in the English Dept. Part of the reason for asking Dr. Koh to resign (on the part of the students) is because of these teachers, so I understand.

Rev. Kim gave Dr. Koh's phone number (the place where he was hiding from the students) so that he could contact him for further negotiations. The Board Chairman immediately gave the number to the student body president (and the results of this is recorded in the above report found on page ten).

Saturday May 3. The Board Chairman called an emergency board meeting on Monday, May 5th, on the Seoul Campus to take up Dr. Koh's problem. I did not get an official notice. From what Rev. Kim told me, none of the Board members would come. They felt that meeting on the campus would never give them the freedom to decide any thing. So the members refused to go. I received a note unsigned that told me that that the meeting had been canceled (this was on Sunday 4th).

Sam Moffett told me that he received a telephone call about the meeting. It was not from any one he knew. He had told them that he would refuse to go ~~under the circumstances~~ under the circumstances.

What we have from all of this is a paralysis. The Board at present is not able to function. Trust has broken down between the chairman and the members. The reason being that, (1) he seeming<sup>ly</sup> after visiting Taejon Campus on April 21 was convinced that the only way to settle the Taejon problem was to give the students there what they wanted; complete division of the two campuses into two separate institutions. (2) With out consulting the other members who were to go with him to see Dr. Han, he took on his own, the student body president of the Seoul campus along with him to the meeting with Dr. Han. (3) He gave the telephone number of the house where Dr. Koh was staying<sup>g</sup> to the Seoul campus student body president which resulted in the incident recorded on page 10 of the above report. (4) His refusal to pick a place for the emergency board meeting free from interference of the students where the matter of Dr. Koh could be decided freely. (5) I have one more reason. When Rev. Lee Sang Ku and I came up to see the Board Chairmen to ask for an emergency board meeting about the Taejon campus on April 18th (page 3 of the above report) we were refused. Then when he saw the problem on Seoul campus he did not fail to call an emergency meeting of the board. These sort of actions do not appear right to me.

//

So at this moment the Board is paralyzed. When it does meet, it will have to consider the future<sup>ex</sup> of the University according to the decision on page 5 of the above report. I see four directions in which we can go:

1. Continue to work out plans for two independent campuses operated under one board of trustees. This independence would allow for autonomy in administrative matters with equal representation on both campuses before the MOE.
2. A federation with two independant schools with their own Boards to operate the two schools, with a board of sorts over all to be a moderator to arbitrate in problems on the two campuses..

(d)

3. Two independent campuses operated by a board where the Taejon board members operate the Taejon campus and the Seoul members operate the Seung Sil campus. But in matters regarding the MOE they act as one board.
4. Two independent institutions with their own boards of trustees, just as it was before 1971

There is at present on Taejon campus a committee of five alumni, five professors, and five students working on what the future of the Taejon campus will be. This will of course be considered at the next meeting of the board, when it is able to meet.

In Sik and Tommy:

I have tried to give you a blow by blow account of the way things are going in the University. You will have at least something to let you know that by the time you get this, things are changing so fast that even this may be out of date. Please pray for us in this most confused situation. As Mr. Kim Tae Kyu said this morning, we are afraid that with the student unrest growing as it is, we could stand to lose the good freedom we are in have the opportunity to gain.

Sincerely,

*"R.K."*

R. K. Robinson, Jr.

SAMUEL H. MOFFETT  
C.P.O. BOX 1125  
SEOUL, KOREA 100  
May 2, 1980

Dr. L. Newton Thurber  
Program Agency, 475 Riverside Dr.  
New York, N.Y. 10027

Dear Newt (and Stan):

Horace suggests I drop you a brief summary of the situation at Soongjun University. Let me outline it chronologically, beginning with events on the Taejon campus.

Apr. 8. A sit-in by seniors complained of investment of graduation fees for use of interest by university (until Dec.). Money returned.

Apr. 11. Recently elected student government, fulfilling pledge to protest Seoul-Taejon campus merger (10 yrs. ago), calls for campus division and reorganization of Board. Set Apr. 17 deadline for response.

Apr. 13. 5-man faculty committee hears student complaints: but students at first divided. 2 of 3 student delegates demand complete separation of campuses; 1 asks for campus autonomy within one university. Temporarily withdraw, return with unanimous demand for complete separation. Committee forms Teachers Consultative Committee (approved Apr. 15).

Apr. 16. Student body president addresses 1500 students, announces big meeting next day. Faculty accepts Teachers Consultative Committee statement demanding abrogation of status relationship of Taejon campus but urges rational solution.

Apr. 17. Taejon student strike and demonstrations by 2000 students. "Soongjun Univ." signs replaced by "Taejon Univ." Hunger strike begins by a few in auditorium. Slogan: "Destroy the master-slave relationship"; "Divide!".

Apr. 21. Since Pres. Ko is hospitalized with diabetes and high blood-pressure, Board Chairman Kim Ch'ang-Ho is persuaded to go to Taejon to speak to students. Heckled and abused he is forced to state that he will work for separation of the two campuses.

Apr. 25. Entire Taejon faculty pressured to sign a vote for complete separation. Taejon students begin to come to Seoul.

Apr. 25/6. Busloads of Taejon students come to Seoul, occupy parts of Seoul campus, and picket Seoul Board members' homes. (Eileen and I spent the next two nights at ACTS to avoid an unnecessary confrontation, though I met twice with student groups).

Meanwhile, in the Seoul campus, President Ko had for some time been pressured for the removal of some "incompetent professors" and small faculty cliques, and had been asked to resign.

Apr. 24. (in Seoul). Three Taejon faculty, including Vice-President Park and Chapl. Sul, meet with Seoul Board members

to explain Taejon position (i.e. demand for separation), then go to Seoul campus to urge demonstrating Taejon students to "persevere until final victory".

Apr. 27. Meeting of missionary members of Soongjun board and faculty, and Dr. Seel of Chonju to draft tentative proposal for University reorganization which would preserve a federated unity but grant two-campus autonomy. (See enclosure).

Apr. 28. Board meeting (at Koreana Hotel). Resists pressure to permit "division" of the campuses, but moves instead to grant "independence" to the campuses under a Soongjun University Foundation. The action reads: "Moved that the Seoul/Taejon campuses of Soongjun University maintained and operated under this Foundation shall operate as completely independent colleges". But no machinery was set up to implement the spell out this action. And after the meeting the Board Chairman was held and threatened by students until he had signed a statement, sealed with student blood (from a razor cut) that this meant "complete division". Meanwhile students had invaded President Koh's hospital room and were somehow evicted by the hospital. He has been moved elsewhere.

Apr. 29. Korean newspapers widely report the division of Soongjun University into a Seoul college and a Taejon college, presumably with loss of University status. This was not the Board action, but is what the students wanted.

Whether or not the university manages to retain its unity and identity, or permanently separates into two smaller colleges remains to be seen. Obviously the Board's action was taken to try to leave room for some form of organization (perhaps a modification of the draft proposal mentioned above) flexible enough to satisfy the emotional cries for division without sacrificing its educational status and its Board's integrity. But regional pride and student power are both running strong. And it is difficult to function effectively with an incapacitated president and an ambiguous Board chairman.

How long we can delay further decisive action I do not know, but it is obvious that the sooner we act the more likely we are to succumb to pressure and accept too radical solutions, yet the longer we delay the more the pressure builds up to an explosion. These are not rational times.

I am hoping and working for the kind of compromise outlined in the draft proposal. Loss of unity may well work irreparable (but not fatal) damage to both campuses. In the meantime, may I ask Stan Wilson to send me an up-dated proxy, valid for any meeting he can not attend until his return, if he is will to do so. It may not be accepted as legal by the MOE, but we should have a proxy available anyway, just in case.

This is a very hasty report, to be sent by Vonita Spencer who leaves in a couple of hours. Please supplement it by letters from J. Moore to Kim In-Sik, etc.

Hastily,  
Sam. Moffett



LETTER FROM HONG KONG AND KOREA

From Kowloon, Hong Kong

Janice, Elisabeth and I have only been here in Hong Kong a little over a month and a good deal of our time thus far has been spent getting settled, meeting some of the people whom I will be working with, and planning for the work which lies ahead of us.

There are a number of Presbyterian fraternal workers here in Hong Kong, but my assignment is...primarily...research and liaison work with regard to China. Presbyterians have a long history in China, and I view my present assignment as both a continuation (in the tradition of Ran and Louise Sailer), and a transformation of that history.

So many of our mistakes in China -- and elsewhere -- were the result of the attempt by the Western Church to impose its categories on a new situation. This was a result both of ignorance and pride. Therefore, an important part of the work which we now must do is research and understanding on the one hand, and a recognition of our vulnerability and inadequacy on the other. In going into any new situation, we must be prepared to take the same risks which God did in coming into the world. Incarnation implies the risk of suffering, rejection and death.

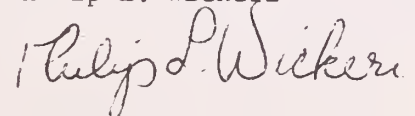
At this point in Chinese history, the people are attributing to their own recent past the "sins" of ignorance and pride (or excessive zeal). Thus we meet at a common point. As the Chinese are now seeking to learn from America, so we must learn from and with them. For United Presbyterians, this will have special meaning as we seek to share our experiences with the Church in China, a process which was begun with the recent visit of several Church leaders to the USA.

For myself, I find that people called together by a common response to their historical situation always have the potential of bringing something new into the world. We may call this the power of the koinonia, which has an evangelica meaning when the Christian message is brought to bear on the historical problem which people face. In the few discussions which I have participated in thus far with Western...and Chinese Christians, with young people asking questions about the future of China, with new friends, I try to find ways to insert this message into the encounter. But the task is difficult, and I have so much to understand and relearn before a real beginning can be made. We must see how we have to change, before we can approach embodying the faith which is spoken so easily.

The contradictions in Hong Kong society are the fruit of Western colonialism and economic penetration. We find ourselves in the midst of this -- whether we are moving into a new apartment, shopping in the market, attending Church, or working with colleagues. And yet there is hope, and I can't begin to explain why.

This has been more of an attempt to think over some things which we are only beginning to be involved in, than a report in the proper sense of the word. But there will be other times for reporting.

Philip L. Wickeri



From Kwun Tong, Hong Kong

I remember a Christmas morning in Soochow. Christmas day fell on Sunday and I was riding my bicycle to church when I passed a poor, country woman picking up bits of coal that had fallen beside the railroad track. I remember being shocked to realize that she didn't know it was Christmas! She didn't know anything about Christmas.

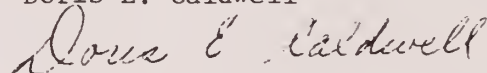
Last Sunday the South China Morning Post issued a magazine section full of pictures of expensive, luxury gifts for Christmas. Such pictures are hard to look at when you live so near a Vietnamese refugee camp, where frightened 'boat people' are crowded together, and a squatter area, where a recent fire wiped away the homes of 2000 residents. Such pictures are even harder to look at when you think about Kampuchea and the despair and suffering there.

But in that same magazine the editor invited Bishop Baker to explain the meaning of Christmas. He said the Christmas message is summed up in four Chinese characters (Tao cheng rou shen, the Word was made flesh). "The Word became a human being and, full of grace and truth, lived among us."

(I am) reminded that when the disciples were amazed at Christ's miracles of healing, He told them they would perform even greater miracles. When I visit patients being cured in a 1200 bed hospital, or attend the opening of a new housing unit for the homeless, or see a Vietnamese refugee family start off from Kai Tak Airport to a new land, a new home, I think these are today's miracles.

It used to bother me that the work of the Christian Family Service Centre seemed so 'earthy,' just trying to help with the practical needs of everyday life. And then I heard a famous churchman say that to respond to the physical and material needs of others, by helping to provide food, medicine and homes, is not the heart of the Gospel, but it is the heart-beat.

Doris E. Caldwell



\* \* \* \* \*

From Seoul, Korea

Coming back to Korea after two years away was a shock. Seoul's population has shot up another half million. At 7.9 million, it is the sixth largest city in the world. Prices have climbed just as fast. A haircut was a dollar when we left. Now it is \$2.50 or more in smaller shops and as much as \$8.00 downtown, which is high even though a Korean haircut includes shave, shampoo, back massage, and ear cleaning too, if you ask for it...

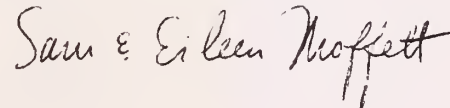
The seminary has changed too, though Sam is still professor church history and associate president. When we left we were out in the hills seven miles from city center. Now...the city has caught up with us. 15-story high-rise apartments dwarf even our 8-story prayer tower. We graduated 220 in February but admitted 400 new students the next month so the main campus is bulging with 850 compared with 600 two years ago. That doesn't count 450 in the night school downtown. We have a new department for women in church work.

Eileen is back as director of the Bible Club movement and also teaches cross-cultural communication both at the seminary and at ACTS (Asian Center for Theological Studies and Mission). Bible Clubs started out as a Christian service to the poor who could not afford government schools. Nationwide enrollment is 53,000 and quite a few have grown into regularly accredited private Christian schools, but many more still serve the poor. The new strategy is to open Bible Clubs in factories, such as the one Eileen visited recently where the students work ten hours a day for \$100 a month and are still eager to give up their precious free evenings for long night hours in the school. "It's our only chance for an education," they say. We want to give them that chance.

The big change at ACTS where Sam is director is the new four-story building. The non-Korean Asian students moved in first. They come from eight different countries. Our newest arrivals are an Indonesian recently converted from Islam, a Laotian who escaped the Communist takeover of his country, and our first Japanese student. Enrollment is 104, with 86 Koreans and 21 other Asians, including five who are working in absentia on their master's degrees.

We hope that our emphasis on Asia doesn't annoy you. People talk about missionary challenges on all six continents, and they are quite right, of course. But we think there is a difference between Christian mission in the west and missions across cultures outside the western world. And Asia is in a category all by itself. It has 60% of all the world's people, and less than 8% of the world's Christians...

Sam and Eileen Moffett



From Seoul, Korea

Uppermost in our minds at this writing...after the assassination of President Park, is speculation about the future - and that very speculation is a sign of stability and hope! Instead of turmoil, bloodshed and revolution, the country has remained calm and there is every evidence that orderly and constitutional steps are being taken to select a new government, amend the Constitution, rescind the more repressive laws, and reinstate the arrested. As one of my colleagues said, "I'm proud to be a Korean," and everyone seems determined to build a more open and democratic society.

Although politics may be temporarily uppermost, the vigor and the growth of the churches is all-pervading. The "double the membership" goal of Protestant work in 1984/85, is right on schedule and at this half-way mark the Christian community has grown to over 5,000,000, some 15% of the population. It is a church bursting with enthusiastic faith, evangelistic zeal and active social concern. Only a tiny percent were involved in the highly publicized human rights movement but almost all participated actively in an incredible variety of social concerns, from orphanages to tent schools, from prison visitation to credit unions, from lifeline telephones to prostitutes and drunks, not to speak of traditional work in teaching and healing.

We wish all of you could visit any one of Seoul's more than 2,000 churches to share in a moving spiritual experience and to see for yourself the work of Christ in this land.

*Horace G. Underwood*  
Horace G. Underwood

From Seoul, Korea

Carol and I have been associated with Seoul Foreign School since 1961. This is a school for missionary and other English speaking children which has chosen for itself the very difficult role of being a Christian school while at the same time trying to serve a total community which includes children of many faiths and many economic levels. We feel that our mission is a teaching one and, therefore, our primary role is the providing of education on a regular basis to those who need it. We try to bring to this role an approach and an attitude which comes from our faith in and trust in Jesus Christ. We do have religious education courses and try to be sure that our students know the facts and stories of the scripture. We also try to do this in such a way that God's message, which we feel is far more important than any set of facts, will come across to children of every persuasion.

Our most difficult task in this program is finding Christian men and women who are willing and able to show, through their lives, their faith in Christ while at the same time performing their more formal functions of teaching. There seems to be a far greater appeal to an openly evangelistic effort to serving "the heathen" than to a nurturing of weak faith or rekindling of others who have found this faith swamped by oversell at home or by having God ignored at home. We have few dramatic stories although God in His mercy does encourage us from time-to-time by making an unexpectedly dramatic change in the whole life orientation of one of our students.

Carol teaches music, sometimes at school, but more often after school at home, and works with a number of Christian women's groups. My job is primarily an administrative one.

We covet your prayers and support and urgently challenge your young teachers to consider service for Christ at Seoul Foreign School.

We also covet your prayers for this country which seems to have received so many hard knocks...

Richard F. Underwood

*Richard F. Underwood*

From Kangwondo, Korea

Winter has come again to our mountain valley. Another winter here means washing in icy water, changing the coal brickettes, hauling water if the pipes freeze, and just being cold much of the time. There is some advantage to cold weather, though. Paul's work on the livestock farm lets up a bit and he can catch his breath after a busy summer and fall fixing fence, haying, and doing all the heavy outside work. Right now, he's on his way to a local Bible School to teach for 4 days.

Much of Paul's time has been spent in developing good pasture for dairy cows and goats and for sheep from the brush-covered hills. This work is showing encouraging progress now, but his other two aims of cooperating with Presbytery on rural projects and doing extension work with local villagers seem very hard to accomplish. Efforts along these lines have left him discouraged. Farmers here could manage quite well without agricultural missionaries - does this mean our task is over?

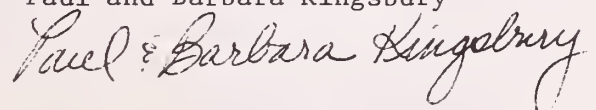
Korean farmers in this area are certainly not poor, illiterate peasants - nor are they such in the many other areas of Korea where we have worked and traveled for over 25 years. To be sure, they are not enjoying many of the benefits of city dwellers and life is still hard, but most own their own small farms and their standard of living is rising. Nearly everyone has had at least 6 years of school, and many of the children go on to middle and high school - though it's a long walk for them. We live in one of the most remote and rural areas of South Korea, yet two years ago electricity reached the small villages of our valley - within a few days, the television aerials started sprouting from the rooftops. (Our own electricity is provided by a wind generator.)

Materially, farmers are better off than a few years ago, but spiritually there hasn't been much change in this isolated area. We marvel at the fact that people come to Jesus Abbey (the community where we have lived for 4 years) from all parts of Korea - and many of them accept Christ for the first time, or make a deeper commitment if they are already Christians, or find that prayer really works. But the near-by villagers who have been exposed to evangelistic teams, preaching services, discussions on the Christian faith, etc., seemingly remain untouched. This is quite different from our experiences in other parts of Korea. The most response came from the villagers last summer when they were terribly short-handed and simply couldn't find labor to hire. For three days two young men from the Abbey volunteered their labor and weeded corn along with the farmers. This was something that was really appreciated. School teachers in the village primary school have invited the Abbey to teach Bible to the children at the school on Saturday afternoons - another opportunity.

Jesus Abbey is an international and interdenominational community established by the Rev. Archer Torrey for work and prayer. There is worship and Bible study every morning (early!) and evening and a period of intercessory prayer every noon. The rest of the time is spent in hard work. Korean visitors (of whom there are over a thousand every year) are often shocked and impressed to see Koreans and foreigners, rich and poor, educated and uneducated, alcoholics and seminary students, tough guys and pastors, all living together in a very simple lifestyle, and working and praying in the same group. Sometimes we're a pretty motley crew! We're grateful for the fellowship we've had here and for the chance to see God at work in so many lives.

We thank God that there has been no violence following President Park's death and we pray that a wise and just president may be elected soon.

Paul and Barbara Kingsbury



From Seoul, Korea

Though I do not know what will happen in Korea, one thing I am sure of is that we are safe. Almost alone among the countries of the third world, Korea at the moment has no widespread anti-American sentiment. No one suspects missionaries of being U.S. government agents.

On the surface all is calm, and the tenor of daily life is hardly changed. Most Koreans want to preserve stability above all, not only for the economic "miracle," which depends for investment on foreign perceptions of Korean stability, but also to prevent any invasion from the north. On these points all Koreans are united, even students and the opposition party. The church has not yet taken any stand, nor has it been the target of any repression, regarding the current political events. The change in leadership is seen as an opportunity to increase democracy, certainly, but the church, like all of us, is waiting to see what happens.

At the present, the church in Korea is growing tremendously, with vigorous evangelism, active new church planning, and evidence everywhere of real personal faith in our Savior. Simultaneously the church in Korea is suffering as it works at the cutting edge of social injustice issues such as low wages and terrible working conditions (in which our U.S. companies in Korea are often the worst offenders). There are active government attacks on the Urban Industrial Mission work of our church; workers are beaten and ministers are jailed. So far, the political situation has in no way affected either the growth or the suffering.

Pray for us. Pray for Korea. She is at a remarkable crossroads that will determine her future for the rest of this century, and with it the fate of the five million Christians here. Korea could fall into either deeper repression or anarchy. Pray that she may move carefully, slowly, but surely in the direction of human rights, democracy and freedom for all to worship God and help their fellow men in His name.

*Horace H. Underwood*  
Horace H. Underwood

\* \* \* \* \*

Since 1979 is the Year of the Child more emphasis than usual was placed on Children's Day this year (May 5). From newspaper accounts it sounded like a fantastic day for children; 800 received free 3-day trips to a resort, Seoul trains were free, local movie theaters had special free programs, two of the largest candy companies passed out bags of candy, the city presented a program for 8,000 students, there was a parade down the city's busiest street, and 500,000 children visited the Grand Children's Park.

It was a wonderful day, but the next day's newspaper cartoon told the real story. It pictured two children holding balloons saying "That's all?" A great holiday is fun, but to be worthwhile Children's Day needs to carry over into everyday living, not through gifts, but by the consideration of the child as a person with certain rights of his own.

Nancy Underwood

*Nancy Underwood*

Sue and Randy Rice are on their way to Seoul after a home assignment spent in Oklahoma and in a lot of other places in the U.S.A. Sometime before they left, Sue had an interview with a journalist. The following excerpts are taken from that interview which was published in the Oklahoma Times.

In 1975, Randy Rice was hauled in by the police and spent the night in jail. He had participated in a prayer vigil on behalf of several young men who had been hanged and for political crimes. The South Korean police arrested the small band of ministers outside the American Embassy. They interrogated Rice through the night and finally released him the next morning.

We knew some of those men (who were hanged) and they were only concerned about Christian principles of freedom. They were not communists. Maybe they were people looking for reform, but they did not get a fair trial. Their families were not allowed at the trial; in fact, some of the wives went to the prison to see their husbands and didn't know they had been hanged. The American State Department is there for self-interest, the military is there for the state department and business is there to make money. A few of us were there because we were concerned about the people.

Sue worked with the Girls Welfare Association, which is a series of cottage programs designed to teach young women skills such as tailoring, cosmetology and social work. The program was started right after the Korean War to help prostitutes.... At one point, there were 200 girls a day coming into Seoul looking for work. They were met at the railroad stations by procurers who offered them work (as prostitutes). Many times, the procurers would keep the girls' ID cards...so they were virtually enslaved.

Prostitution is still big business in South Korea although not as many girls are coming into Seoul from rural areas. The emphasis in the Girls Welfare Association has changed...we try to help women who are unmarried mothers and need jobs. Each case is different.

There has been an economic boom going on in South Korea, but the country got hit very hard this summer when OPEC (Organization of Petroleum Exporting Countries) raised its prices. Many factories had to close down. Economic conditions are very bad, especially for the working class of people.

I have ambivalent feelings about going back. In the last few years we've seen so much suffering and oppression, it's hard to go back into that kind of environment. But we see a lot of joy, things that are uplifting to the human spirit, too. We've seen things like two brothers get out of prison and write a theology of joy, even after all the suffering they had been through.

We should be there to support our friends and perhaps...we can be a voice that people will listen to. Besides, we feel we need to go back and finish our work.

Sue and Randy Rice







제 2 회 공개강좌  
2nd Lectures on Missions

1. 세계선교의 동향
2. 중국선교



3. 한국외지선교의역사적 배경
4. 장로교 해외선교의과거, 현재, 미래

강사 : 백 낙 준 박사  
방 지 일 목사  
이 권 찬 목사  
마 삼 략 박사  
(Samuel H. Moffett)

때 : '73년 5월 3 일(목) ~ 4 일(금) 오후 7 시  
곳 : 기독교회관 2 층강당 (종로 5 가)

장로회신학대학 선교문제 연구원  
INSTITUTE of MISSIONS PRESBYTERIAN THEOLOGICAL SEMINARY

장로회신학대학선교문제연구원 개원기념 제 2 회 공개강연



마 삼 략 박사

- 본교문제연구원장
- 본대학 교수(교회사)



방 지 일 목사

- 중국 예서선교 20년
- 영등포교회 시무



이 권 찬 목사

- 중회전도부 총무
- KY 전도담당상무이사



백 낙 준 박사

- 전 참의원 의장
- 연세대학교 명예총장

제 1 일 ————— 강 연 순 서 ————— 5 월 3 일 (목)

사회: 이 중 성 학장

목 도..... 다 갈 이  
 찬 송..... 221장..... “  
 기 도..... 김현영 목사  
 강 연... I. 세계 선교의 동향..... 마삼락 박사  
           II. 장로교 해외 선교의 과거, 현재, 미래... 이권찬 목사  
 광 고..... 사 회 자  
 송 영..... 582장..... 다 갈 이  
 축 도..... 사 회 자

제 2 일 ————— 강 연 순 서 ————— 5 월 4 일 (금)

사회: 마 삼 략 원장

목 도..... 다 갈 이  
 찬 송..... 222장..... “  
 기 도..... 조영택 목사  
 강 연... I. 한국외지 선교의 역사적 배경..... 백낙준 박사  
           II. 중국 선교..... 방지일 목사  
 광 고..... 손병호 간사  
 송 영..... 582장..... 다 갈 이  
 축 도..... 사 회 자

예 고

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 선교문제에 대한 하기 수양회를 개최할 계획입니다.  
 많이 기대해 주시기 바랍니다.



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개원과 더불어 독일 튀빙겐 대학교 선교학 교수 바이엘 하우스 박사님을 모시고 1회 강좌를 연지 한달만에 제2회 강좌를 개최한 것을 기쁘게 생각합니다.



학장 이증성 박사

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원장 마삼락 박사

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간사 손병호 선생

본 대학 협동학장 마삼락 박사께서 원장일을 보시고 손병호 간사가 실무를 담당하고 있습니다.

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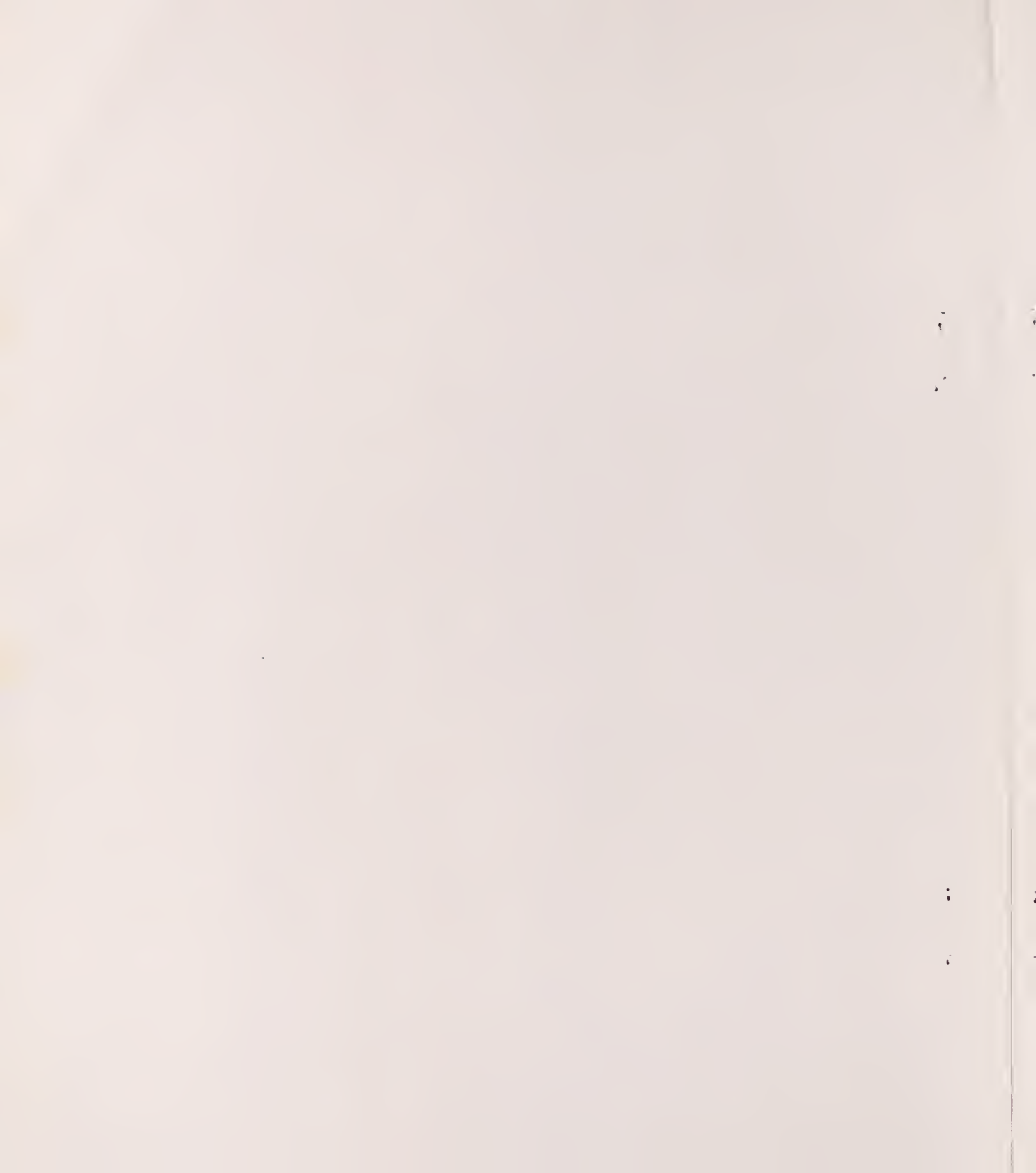
Post Card

**A MESSAGE FOR**  
**THE NATIONAL PRAYER BREAKFAST**

Prof. Dr. Sanguine You  
Minister  
National Unification Board  
Elder  
Shinil Presbyterian Church, Seoul

**Introduction**

- 1. Human History and Divine Providence*
- 2. God's Providence for Korea*
- 3. The Road to a Better Future*





It is most significant and felicitous for us to have this opportunity this morning to humbly bow our heads and offer to the Almighty God our sincerest prayers for the security of our nation and for the welfare of our people in the presence of many distinguished leaders of our nation and foreign countries representing all walks of life.

It is my earnest prayer that God's blessings be upon His Excellency the President and upon the heads of the fifty million fellow Koreans living in both south and north Korea, and that our divided nation be unified peacefully in the nearest future.

## **I. Human History and Divine Providence**

Human history is recorded in terms of the Christian era. It is a universal practice to count the dates in reference to the year Jesus Christ was born. Mankind's history of nearly two thousand years since the birth of Christ is in a sense a history of how Christianity has influenced and affected first the West and then in more recent times all the world.

When Christianity was sincerely accepted in the hearts of the people, a glorious civilization was brought into being. On the other hand, when Christianity failed to convey the true message of God, a Dark Age resulted as in the case of Western history.

From the time when Martin Luther reformed Christianity, which had deviated from the Truth, the nations of Europe started to enjoy economic prosperity and cultural rejuvenation.

From around the time when Rev. John Wesley revived the Christian faith of the British people, England started to become the most powerful nation to dominate almost the entire world.

In contrast, the modern history of France has been a series of bloody political revolutions.

Therefore, France could never rival the wealth and power of England.

However, as her Christianity waned following World War I, England had to go through the trial of World War II.

The Puritans who arrived in the New World built first their church, then their school, and only then their houses to live in. I believe that this was the factor that enabled them to achieve their national independence and become the most powerful nation on earth.

Japan's Tokugawa Bakufu suppressed Christianity and suffered self-destruction through the restoration of the monarchy.

The Prince Regent Daewon of Yi Dynasty decapitated many Christians and later the dynasty fell when Japan invaded.

Japan's militarist regime started the so-called Great East Asian War and oppressed Christianity by forcing people to worship Shintoism only to suffer a total defeat in the end.

The Soviet Union which had been suppressing Christianity by calling it an opium had

to come almost to the verge of annihilation under Hitler's attack. Only after it allowed Christianity to a minimum degree after receiving American economic assistance did it barely survive World War II and become one of the victorious nations.

The Communist regime in north Korea which rules only through naked force is doing everything to snuff out Christianity and all other religions, calling them "impure thoughts", and is searching out and killing even those Christians who are hiding underground.

History is proof that every stubborn group or government that denies and rejects the Truth of Love will invariably fall.

## **2. God's Providence for Korea**

Christianity crossed the Pacific and came to the Orient. Of all the Oriental nations, Christianity took the firmest roots in Korea.

Now at 17,000 churches scattered all over the country, 20,000 clergymen teach God's Truth to five million Christians every Sunday.

Every dawn and every evening, sometimes even throughout the night, millions of Korean Christians pray to God for the security, welfare, and evangelization of the entire nation, and for world peace and mankind's prosperity.

As the churches have risen everywhere in this land, economic miracles have also risen everywhere, by the Han River, by the Nakdong River.

The farming villages of this country which used to accept poverty as if it had been their fate are now beginning to become prosperous through the Saemaul Movement whose three principles are diligence, self-help, and cooperation.

Our determination used to be: "We must survive." Now we have come to the conviction that "we can prosper."

It should not surprise anyone that many of the leaders of the Saemaul Movement are Christians. It only proves that Christianity has much to do with a nation's prosperity.

God gave Ethiopia and Seba for the Israeli people to save them from slavery in the hands of Egypt as recorded in the Isaiah, Chapter 43, Verse 3. I am convinced that it is God's most profound Providence intending to save us Korean people from the fangs of Communism that Vietnam and Khmer had to fall to Communist rule.

## **3. The Road to a Better Future**

Ever since Adam and Eve sinned and were driven out of Eden, mankind has indulged only in hating and blaming one another for all wrongs. Mankind's history has thus been a history of hatred and revenge.

As a result, mankind failed to correct wrongs and instead there came a time when there was not a single righteous man left.

All became sinners to be worthy of only punishment. No longer could the world be judged by the standard of justice. Even under this circumstance man attempted to stone to death the adulterous woman.

Jesus admonished that only the innocent pick up and throw stones at the woman. He also taught that one would first forgive others who had trespassed against them and then seek their own salvation.

In contrast to the teaching of the Old Testament that said: "An eye for an eye, a tooth for a tooth," Jesus gave us a new teaching: "Love thy enemy".

The only way our people, and the whole mankind for that matter, can survive is to live in accordance with the Word of God which teaches the Truth of Love instead of a philosophy of hatred and struggle.

Natural sciences analyze phenomena; humanities provide us with many kinds of knowledge and information. However, neither provide us with a clear explanation for the meaning of man, life, and death.

Thus even a Nobel Prize winner had to end his life by committing a tragic suicide, and even persons like Hitler and Stalin who commanded the world at one time had to leave behind a notorious record which could never be erased out of history.

In particular, Communism which denies God and rejects the Bible has caused confusion concerning the direction of human history and is staging the most gruesome tragedy in world history. Mankind can recover his lost sense of historical direction only by the grace of God's wisdom and love.

Nature has meaning. She tells us of God. She tells us of not only His greatness or marvellous wisdom but also of His boundless love. However, only those who are pure in heart and full of love can understand this message of Nature.

The heart which is pure and filled with love is God's heart. On the Cross, God who was innocent took upon Himself the guilt for the whole mankind and cried out from his heart: "As I have loved thee, then love each other."

The only way to rationally resolve all the problems facing the various races inhabiting this earth, all the complex and gruesome conflicts, and all the serious problems which might bring the entire mankind to an abrupt death is no other than the principle of love which Jesus Christ taught us.

Therefore, we must heed God's voice which says that "Thou shalt love thy neighbor as thyself." (Galatians, 5:14).

We must learn also from His admonition that "If ye bite and devour one another, take heed that ye be not consumed one of another," and achieve a firm national unity. (Galatians 5:15).

We must also bear in mind that to achieve a strong defense posture in order to prevent the Communist invaders from attacking us is to follow the Lord's teaching to love one another as He loves us.

The Holy Bible says: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Corinthians 5: 18-19)

Our government's policy of peaceful unification or its permission of Chochongryon — affiliated Korean residents in Japan to visit their home land is in conformity with this teaching of the Bible. Therefore, I am firmly convinced that our policy of peaceful unification will be realized without fail no matter how stubborn the opposition of the north Korean Communists may become.

As the militarist Japan had to suffer defeat in 1945 even though it had once under its control the entire mainland China and the whole of the Pacific except for only Oceania, and as Hitler and Mussolini had to suffer defeat in the end even though they had once controlled Europe, the Middle East, and much of North Africa, it will not long before the Communists, who deny God and reject humanitarianism, are doomed to destruction.

There are already emerging many indicators, as shown by social sciences, that Communist societies are experiencing instability and unrest due to their internal conflicts and contradictions.

However, we must bear in mind the teaching of the Bible that we love our enemy and pray that our enemy desist from committing further dreadful sins. We must also achieve a firm national unity and actively work for the realization of peaceful unification.

I am grateful to God that He gave us a great leader and his sincere cooperators to enable the Korean people to achieve outstanding accomplishments in less than ten years of time.

Yet we cannot say that our society is perfect and faultless. Education and ideological and behavioral guidance of the young generation still leave much to be desired. Each year approximately a million babies are born.

The reason why Communism, which has many defects, could have achieved such an expanding influence as it has, is due largely to the fact that they early recognized the importance of educating the young and have done their best to turn them into fervent Communists.

Lenin once said: "Leave a child to us only for eight years. He will become an ardent Communist for ever. Only he who has the youth has a future."

I believe that now is the time for us to counter this challenge of the Communists and concentrate on educating and evangelizing the young so that we can defeat the Communists.

As far as I know, the government is already working on measures to strengthen the education of the young. I think that the churches of our nation should also make efforts to strengthen the young people's faith and develop their ability to critically evaluate

contemporary ideologies. Today's Korean churches should be at least in a position to say: "Leave a young man to us only for a year. He will become a fervent anti-Communist fighter and a true Christian for ever."

God created man and gave him the faculty to recognize his own mistakes and repent.

I believe that the reason why mankind has come to achieve today's cultural and economic progress is that man is endowed with ability to revise his own thought and behavior. Since man has the wisdom to correct himself when his theories or actions are found defective or mistaken, mankind has been able to achieve today's civilization.

The Korean people discovered some serious defects in the Western-style democracy which we had tried to practice for more than twenty years and replaced it with a Yushin system which is a democratic system more suitable to our cultural and social conditions. Under this new system, we are now trying to achieve honest and efficient politics and government and build a sound and healthy society.

Whether we will succeed in realizing honest and efficient Yushin politics, on which our nation's future depends so critically, and whether we will succeed in achieving a national consensus needed for peaceful unification will be largely determined by whether we Christians successfully carry out our ministry of reconciliation.

Christianity does not teach us to blame and fight each other. It rather says that there are no righteous men or prophets among us, but that we all are sinners. The supreme Christian commandment is that, by recognizing our sins and repenting for them, we should try to reconcile ourselves to God and to our neighbors so that the whole nation could be reconciled to one another.

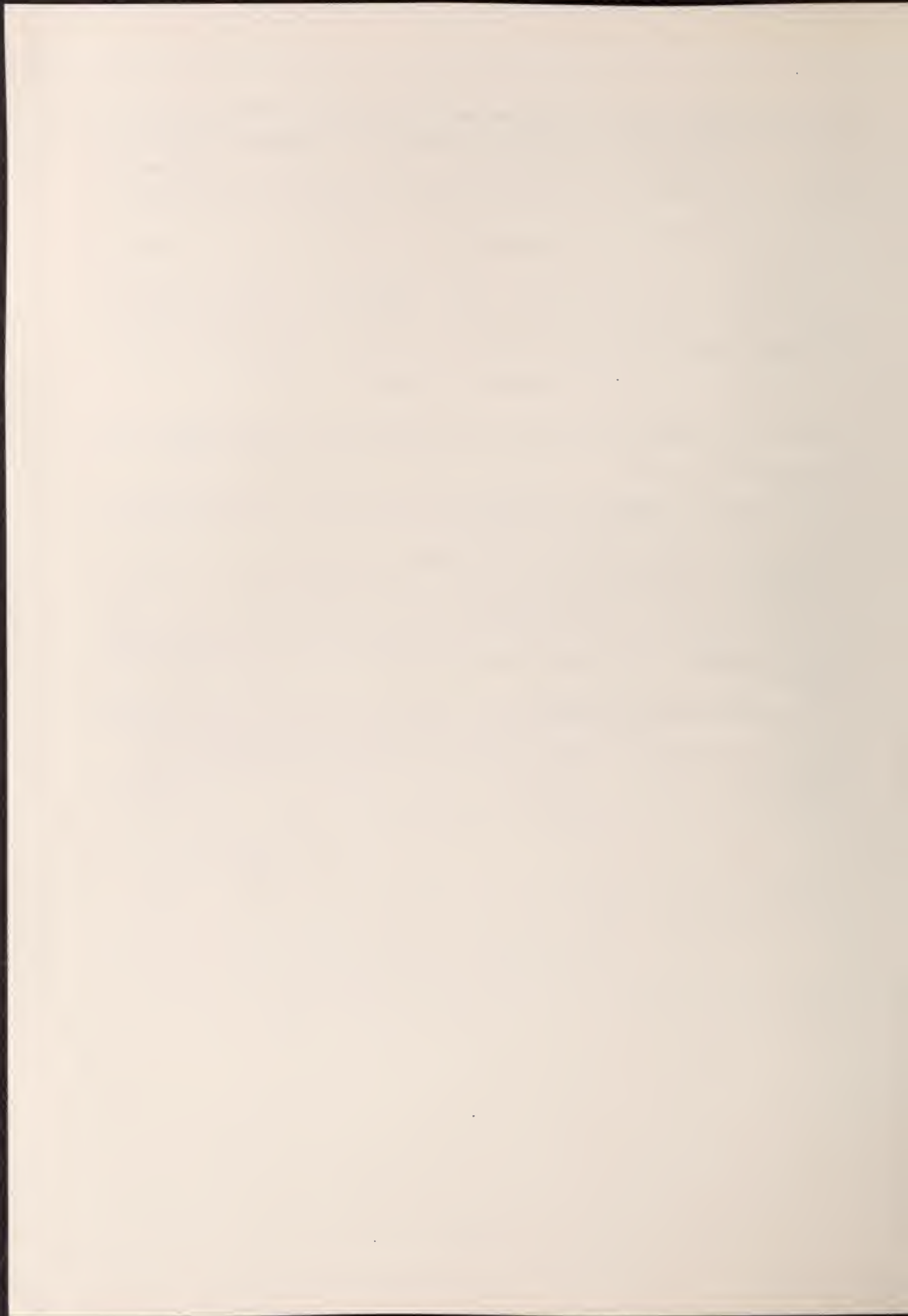
If we fulfill this commandment, even the peaceful unification of south and north Korea, which may be the most difficult task on this earth, will become feasible.

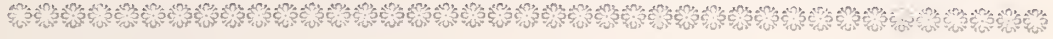
If this is done, all other difficult problems of mankind will also become possible of solution.

We must realize the mission we must fulfill for human history and try our best to dutifully carry it out by the strength of God's truth.

In conclusion, I most sincerely pray that God's loving blessings be for ever on our beloved President, on the fifty million fellow Koreans of south and north Korea, and on the entire mankind.

May 1, 1976





# 第12回 年例國家朝餐祈禱會

ANNUAL NATIONAL PRAYER BREAKFAST

신라호텔 다이나스티 홀

THURSDAY, MAY 1, 1980. 8 : 00 AM. HOTEL SHILLA, DYNASTY HALL



# 開 會 辭

尊敬하는 国内指導者 여러분과 來外貴賓여러분을 모시고 열두번째 年例 國家朝餐祈禱會를 開催하게 된 것을 無限한 榮光으로 생각하며 祖國의 앞날을 爲하여 眞心으로 敬賀하여 맞이 합니다.

이 國家朝餐祈禱會는 国内外 指導者들이 한자리에 모여 國家와 大統領 閣下와 各階 各層의 指導者들을 爲하여 祈禱하며 朝餐을 나누고 對話를 通하여 서로 理解의 幅을 넓히고 寬容과 和解와 사랑과 奉仕와 그리스도의 人格과 品性에 接하고 生活과 삶에 對한 새로운 價值觀을 定立하고자 하는데 그 意義가 있다고 하겠습니다.

우리 人類는 物質과 科學文明을 高度로 發展시켜 繁榮과 幸福을 爭取하는 反面에 여러가지 致命的인 危機도 안고 있습니다.

公害問題로 環境과 몸이 汚染되고 可恐할 核戰爭을 包含한 近代化된 科學戰의 爆發 危險性은 아프가니스탄에 對한 蘇聯軍의 侵攻과 테헤란의 美國人 人質事件으로 빚어진 最近의 中東事態로 더한층 높아져 가고 있으며 人口의 爆發, 各種資源難, 人種과 人種, 階層과 階層, 地域과 地域間의 葛藤, 暴戾해지는 人心과 各種 強力犯, 無分別한 青少年들의 犯罪行爲 등은 우리들로 하여금 人間危機意識의 深度를 더해주고 覺醒을 促求하고 있습니다.

이것은 하나님의 形像대로 지음받은 人間이 하나님을 등지고 사는 結果에서 생긴 것으로 人類는 精神的으로나 道德的으로나 靈的으로 不治의 病을 앓고있는 안타까운 現實이라고 하겠습니다.

이러한 時點에서 内外貴賓들과 各階各層의 指導者들이 자리를 같이 하고 慘悔와 謙虛한 姿勢로 人類의 歷史를 攝理하시고 主管하시는 하나님 앞에서 나라와 大統領과 國家 指導者들 위에 智慧와 勇氣와 愛國心과 恩寵이 내려 모든 難關에 슬기롭게 對處하고 克服할 수 있도록 祈禱하게 된것은 매우 뜻깊은 일로써 全國教會에서도 이 運動에 積極參與해 주실 것을 呼訴하는 바입니다.

本人은 하나님의 뜻과 江물처럼 흐르는 歷史의 順理속에서 義와 眞理와 眞實만이 支配되고 寬容과 和解의 基督精神을 바탕으로 理想과 現實이 調和되고 國民의 合意가 이루어 질 수 있는 祝福된 政治發展과 持續的인 經濟成長으로 国力이 伸張되고 生活이 向上되며 물샴짐 없는 國家安保와 民族의 念願인 平和統一이 이룩되어 北域 땅에도 民主主義의 꽃이 피며 人權과 信仰이 保障되는 民族史가 하루속히 記錄되기를 祈願하는 바입니다.

이를 위하여 우리國會안에 있는 國會朝餐祈禱會 會員들은 每月 첫주 水曜日 午前 8 時에 祈禱會로 모여 祖國과 民族을 위하여 祈禱하며 對話와 親交를 通하여 信仰의 體驗을 交換하며 때로는 政治的 和解雰圍氣造成에도 한 몫을 하고 있습니다. 海外各國에서 本 朝餐祈禱會에 參席키 위해서 오신 貴賓들과 이자리에 함께 參席하신 指導者여러분의 家庭에 하나님의 祝福과 恩寵이 함께 하시기를 바랍니다.

感謝합니다.

西紀 1980年 5月 1日

## 第12回 年例國家朝餐祈禱會

準備委員長 尹 仁 植



# 새 시대의 지도자 상

《신약 빌립보서 4 : 10~13》

한 기 원  
동신교회 목사

## I. 성경본문의 배경

믿음있는 성실한 지도자는 아무리 현실사회가 혼란해도 비판하지 않습니다. 현실을 현실대로 바로 파악하고 하나님의 가르침대로 믿고 준비하고 견디면서 살아야 한다고 성경이 말씀하시기 때문입니다. 그리고 무의미한 「삶의 낙관」은 대중의 무기력을 조성하는 지도자의 무책임한 타성에 기인되는 것이라고 경고 하기도 하였습니다.

예수님은 자기 자신이 직면하게 되었던 당시의 사회문제에 대해서도 깊은 관심을 가졌었습니다. 예수님의 활동이 시작되면서 부터 사회문제에 대한 사고방식이 근본적으로 달라졌습니다. 그것은 인간에 대한 새로운 존경심을 가지게 된 일입니다. 당시 로마 가도를 왕래하는 사람 가운데 다섯사람중 세사람은 노예였습니다. 그러한 때에 「사람이 양(羊)보다 얼마나 귀하냐」(마12 : 12) 하신 예수님의 말씀 한마디는 노예해방 운동을 시작하게 하는 메세지였습니다. 창조의 질서는 인간학대를 금지하고 있기 때문입니다.

예수님 때문에 남자와 동등한 대접을 못받던 여성들의 지위와 인권이 확립되었습니다. 여성의 지위가 결정적으로 높아진 것은 여성들의 자유헌장(自由憲章)이라 할 수 있는 마리아의 노래(눅 1 : 45 : 55)였습니다. 예수님의 친밀한 벗과 동역자들 중에는 마리아, 마르다와 같은 여성들이 있었습니다.

예수님의 활동으로 당시의 어두운 사회 속에 새 기풍과 새 희망이 진작 되었습니다. 이웃을 돕고, 가난을 구제하고, 병자들을 돌보아 주면서, 우는 자와 함께 울고 기뻐하는 자와 함께 기뻐하면서 인간의 사회적 도의심을 높였습니다. 이렇게 해서 당시의 대중의 삶은 새로운 방향으로 향하게 되었습니다.

## II. 우리는 오늘의 사회가 병들고 거의 절망적인 상태에 빠져 들었다고 걱정하는 분들의 이야기를 종종 듣습니다.

1. 그리스도인의 입장에서 병든 사회문제의 원인과 그 책임의 소재를 살펴 보도록 합시다.

우선 성경적으로 세상이 아직도 그리스도의 진리를 받아 들이지 아니하고 거부하고 있거나 적대하고 있기 때문이라는 대전제를 설정해 보고 싶습니다.

물론 그리스도인들 가운데는 양심의 일부는 예수를 영접하고 있으면서도 그 행위로 는 거부하고 있는 사람들이 많이 있는 것이 사실입니다. 너무 입빠르게 기독교 사회질서를 말하고 사회정의를 외치지만 인간의 노력의 산물로 하나님의 나라가 이 지상에 건설될 수 있다는 생각은 분명히 말씀드려서 사회의 허상을 본 까닭에서 온 잘못된 생각입니다.

어떤 사람들은 말은 하면서도 사랑의 손을 펴지 않는 사람들도 있습니다. 예수님의 말에는 언제나 사랑의 손이 뒤따랐습니다. 예수님께서서는 도움이 될 수 있는 구원의 손은 이웃과 가까이 사는 삶이라고 말씀하셨습니다.

가까이 산다는 것은 무엇을 의미합니까? 그것은 공동사회의 일원이 된다는 것을 의미 합니다. 도시생활에 있어서 이른 새벽의 청소부를 봅니다. 연탄 가스에 신경을 써

야 하는 서민들의 고통을 느껴봅니다. 생활이 안정되지 못한자, 실업자, 정박자, 현대식 아파트에 살면서 '매스콤의 지휘를 받아야 하는 도시 거주자들, 이들을 생각해 볼 때 이제 믿음있는 지도자들은 대담하고도 실효성 있는 테크닉을 발휘해야 하겠습니다. 그리스도인들은 오늘의 교회가 이 문제에 대한 과감한 도전을 시도해 볼 수 있기를 기대해 보기도 합니다.

2. 우리는 이러한 현실 속에 세워진 교회의 사명이 무엇인가 알아야 하겠습니다.

교회의 제 1 차적인 사명이 「구속사업」인가 「사회사업」인가를 묻습니다. 「인간 심층부의 변화운동」을 전개해야 할 것인가 그렇지 아니하면 「사회제도의 변혁」 운동을 단행해야 할 것인가고 묻습니다. 교회의 결론은 명백합니다. 그것은 「인간을 먼저 변화」 시켜야만 하는 것이라고 대답합니다.

우리의 고백은 오늘의 교회가 정확하게 그리스도의 복음을 전파하고 국민으로 하여금 그리스도편에 바로 서게 만드는 일이 나라와 사회기구에 대해서 그 어떤 방법보다도 구체적인 영향을 끼치는 결과가 된다고 확신하는 것입니다. 까닭은 그리스도인 된 선량한 시민의 참여가 그 속에 있기 때문입니다.

예수님은 경제문제에 대하여서도 정직하고 분명한 태도를 취하셨습니다.

유산분배의 복잡한 문제가 생겼을 때 (눅12 : 13~15) 찾아온 당사자들에게, 「누가 나를 너희의 재판장이나 물건 나누는 자로 세웠느냐 하시고 저희에게 이르시되 삼가 모든 탐심을 물리치라 사람의 생명이 그 소유의 넉넉한데 있지 아니하니라」 (눅12 : 15)고 말씀 하시면서 문제의 핵심을 경제 그 자체가 아니라 그 깊은 심층부에 있다고 말씀 하셨습니다.

3. 오늘의 한국사회는 매우 흔들리고 있다고 보는 것이 사실입니다.

정책적인 면에 실책이 있었고 공평하지 못하고 부조리가 있었던 것이 사실일 것입니다. 그러나 교회의 눈은 이것을 정책의 부족과 지혜의 빈곤현상만으로는 보지않습니다. 오히려 인간성의 결여에서 부터 오는 일종의 분열현상으로 보고 있습니다.

분명히 성경은 「만물보다 거짓되고 심히 부패한 것은 마음이라 누가 능히 이를 알리요」(렘17 : 9) 하였습니다. 그렇기 때문에 우리의 사회는 도덕적으로 영적으로 바로 서야만 합니다. 고금역사를 통해서 시대가 혼란 할 때 믿음있는 지도자들은 「우리의 죄 때문에 죽은 예수의 십자가와 부활, 그리고 끝없는 하나님의 사랑을」 역설 하였습니다 (고전15 : 3~4). 이것은 민족의 고난을 성경적으로 해석하면서 단합된 용기와 희망을 보여 주는 일이었습니다.

전도자 빌립은 뜨거운 사막길에서 에디오피아 장관을 만났을 때 당시 사회의 큰 불평의 요인이었던 노예제도에 대해서 언급하기 전에 구원에 대한 확신과 희망을 통해서 지도자로서의 자각과 종교적인 생명력을 얻게 하였습니다. 장관인 그에게 먼저 필요한 것은 생명력 그것이었기 때문입니다.

Ⅲ. 사회문제에 대한 사도바울의 입장을 살피려고 합니다. (빌 4 : 11)

1. 그는 어떤 사회적 여건속에서도 「자족(自足)하기를 배웠다」고 말 하였습니다.

이때 그는 로마 감옥에 갇혀 있었습니다. 그러나 위대한 「삶의 선언」이 바로 이 때에 내려 졌습니다.

그중 하나는 「내가 사는 것이 그리스도니 죽는 것도 유익 함이니라」(빌 1 : 21) 하는 것이었습니다. 바울의 인생은 예수 그리스도이신 영원한 생명의 진리 바로 그것을 의미 하였습니다.

또 다른 하나는 「내게 능력 주시는 자 안에서 내가 모든것을 할 수 있다」(빌4 : 13) 고 외친 무한한 가능성입니다. 그는 하나님을 믿는 믿음으로 이웃을 사랑했고 섬겼습니다. 희망의 복음을 전파하는 일로 온 국민의 밝은 미래와 현재의 인내를 다졌습니다. 그리고 예배하는 일로 사랑의 공동체의식을 더욱 굳게 했고 불신(不信)을 배제 하였습니다. 그는 어떤 혁명이 보다는 당시의 부조리로 꼭 차있던 사회를 하나 하나 미루지 않고 착실하게 개혁해 나간 사람이었습니다.

2. 이시간 국민된 그리스도인의 책임은 무엇인가를 생각해 보고자 합니다.

그리스도인은 현실 사회속에서 두가지 책임을 저야만 합니다.

첫째는 예수 그리스도의 복음을 고통하는 인간의 유일한 해답으로 전파하는 일입니다.

둘째는 성경의 생활원칙을 현실 사회속에서 차근 차근히 적용해 나가는 일입니다.

그래서 예수님은 우리들을 향해서 「너희는 세상의 소금이라」(마5 : 13)고 말씀하셨습니다. 소금없이 물질이 썩습니다.

선량한 시민은 부패하지 아니한 사회요소로서의 비상한 효력을 발휘해야만 합니다. 그리고 또 「너희는 세상의 빛이라」(마5 : 14)고 말씀하셨습니다. 진리이신 하나님을 보여 주라는 것입니다.

「이같이 너희빛을 광암앞에 비취게 하여 저희로 너희 착한 행실을 보고 하늘에 계신 너희 아버지께 영광을 돌리게 하라」(마5 : 16)고 말씀하셨습니다. 이말은 우리의 현실이 「빛과 소금」의 영역이란 말입니다.

이중시민(二重市民)이란 뜻이 그속에 있습니다. 그래서 성경은 정치가, 경제전문가, 군인, 공무원, 여러층의 지도자들이 타락하지 않도록 위하여 기도하라고 가르쳐 주십니다. 신뢰의 보장이 그 속에 있기 때문입니다. 그리고 그 정부에 참여하고 봉사하려고 교훈합니다. 「빛과 소금」이 제구실 하지 못하면 우리의 사회는 저주받은 사회가 되어 버릴 것입니다.

「너는 믿음이 있고 나는 행함이 있으니 행함이 없는 내 믿음을 내게 보이라 나는 행함으로 내 믿음을 네게 보이리라」(약2 : 18) 「행함이 없는 믿음은 그 자체가 죽은것이라」(약2 : 17).

새로운 현실사회를 보는 지도자들의 눈에는 분명한 미래상이 있어야 합니다.

① 우리의 미래는 사람의 눈에 아직 나타나지 아니하고 사람의 귀가 아직 들어 보지 못하고, 아직 사람의 마음속에 떠올라 본적이 없는 것을 준비하시는 하나님의 수중에 있는 것을 아는 믿음이 있어야만 합니다.

② 「여호와와는 나의 빛이요 나의 구원이시니 내가 누구를 두려워 하리요 여호와와는 내 생명의 능력이시니 내가 누구를 무서워 하리요」(시27 : 1). 지도방향과 가치관이 분명해야만 합니다.

③ 한국민족은 오래동안 여러 종류의 정치형태를 보았습니다.

분명히 알고 있는 것은 「공평과 정의와 평화」의 세가지 요소가 실천 되지 못하는 정부 형태는오래가지 못했다는 역사적인 사실입니다.

④ 세계역사는 심하게 동요하고 있습니다. 그러나 「내 시대가 주의 손에 있사오니 내 원수와 꺾박하는 자의 손에서 나를 건지소서」(시31 : 15).

지도자는 현실사회의 진통을 견딜 수 있는 믿음을 가져야 합니다. 까닭은 우리의 역사는 하나님의 장중에 있기 때문입니다. - 끝 -

## An Opening Remarks

The Honorable Yoon In-Shik  
Chairman, Annual National  
Prayer Breakfast

The distinguished guests, and Ladies and Gentlemen, it is our privilege to open the 12th Annual Prayer Breakfast for our nation.

The purpose of this Prayer Breakfast for the nation is as follows: that foreign and domestic leaders will at one place pray for the country, for her President, and for leaders representing all areas of society; that fellowship over the table may extend the depth of understanding one for another; that each and every one present may be in deeper touch with generosity, reconciliation, love, service, Christ's characteristic; and that a newer outlook for life may be established.

Mankind has achieved a great deal of prosperity and possession by way of a highly developed scientific culture. At the same time, however, he has caused very detrimental crisis. We are being made aware of ever-worsening human crisis, through tainted atmosphere and body under air-pollution, through possibilities of nuclear and modernized scientific war which might break out at anytime in the Middle East by Russia's Intrusion into Afghanistan and U.S. hostages in Teheran, through over-population and lack of resources, through conflicts between races, castes, areas, and so forth, through man's heart getting violent, which leads to all kinds of horrifying crisis, and through youth's wicked activities without any sense. All these and many others must shake up our minds.

Why are we suffering so much? It is because we, who are created in the image of God, are living against God. The consequence is the incurable disease morally, mentally, and spiritually. It is most significant, therefore, that our foreign, domestic guests and all the leaders are, at this time, gathering, to pray in the spirit of penitence and humiliation before our God, Controller of human history under His sovereign will, for our country, for her President, and for the leaders, that God may grant to them wisdom, courage, patriotism, and grace with which they can face and overcome these crisis intelligently. We are strongly appealing to all the churches throughout the nation that they positively join us as prayer partners.

Our prayers is that righteousness and truth may be dominant, in God's will, and ac-

According to the natural course of history, that ideals and realities may be in harmony on the basis of Christian spirit of generosity and reconciliation, that the strength and living standard of our nation will be on the increase, due to a blessed political development with the nation's cooperation, and due to continued economical growth, that our country may be re-united through a thorough national security, and that a history of the nation will soon begin where human rights and religious freedom will be guaranteed. For this purpose the members of the National Assembly Prayer Breakfast Group meet at 8:00 A.M. on the first Wednesday morning every month, and they have been praying for our Fatherland and his people, and are sharing their spiritual experiences in communication and fellowship, frequently, trying to create politically a reconciling atmosphere.

All the honorable guests who have come all the way from overseas to partake of this meeting, and all the leaders, may God bless you and your family richly! Thank you.

National Prayer Breakfast. Mar 1, 1980  
Seoul, Korea.

Image of Leader in the New Age  
(Philippians 4:11-13)

Rev. Han Kee Won  
Dongsin Presbyterian Church

I. Background of the Scripture

A faithful leader does not fall in despair, no matter how his society is troubled with confusion and disorder. He can watch the reality as it is, preparing himself to endure whatever he would face, in belief of God's teachings as Bible tells us to do. The previously read passage warns us that a groundless optimism about life stems from momentum of a leader which results in spiritlessness of the public.

Jesus Christ had a deep concern about the problems he had to face of his age. As he began his ministry, a fundamental change was realized in the way of thinking about the social problems. This was that they came to have a new respect for human beings.

At that time, three of the five persons in the street of Rome were slaves. "A man is worth far more than a sheep" (Matt. 12:12) as Jesus told the people then was a message, a message that helped start the slavery emancipation movement in his age. God's rule prohibits maltreatment of people. Then, women's status and rights became firmly established by Jesus Christ. It is generally accepted that women's social position was decisively upgraded with Mary's Song of Praise (Luke 1:46-55), which is regarded a Charter of Freedom for woman. There were women around Jesus Christ such as Martha, and Mary, who were really friends and coworkers to our Lord.

Encouraged by Jesus' actions, a new morale and a new hope were brought about in such a dark society. Jesus Christ promoted the social morality and responsibility of the people by helping the people in need, caring for the sick, weeping with those in grief, and rejoicing with those in happiness. Thus, the life of the people then was directed to a new way.

II. We are frequently told that many people are worrying that today's society is sick and troubled in a desperate condition.

1. As a Christian, let me look into the cause of this phenomenon, and the responsibility of all Christians on a premise that the world has not yet accepted Jesus' truth, but still rejected it.

It is true that many a Christian have accepted Jesus Christ as their own Saviour in their mind, but no action has been followed by them. It must be a mis-conception if we think we can build His Kingdom on earth by our own human effort.

Many people are reluctant to stretch their hands of love to those who really need their love, although they like to speak of love. We found always Jesus Christ acted up to his words full of love. He taught us we can give our love to our neighbors by simply concerning ourselves about their life—living close with our neighbors.

What do we mean then by saying that we live close with our neighbours? It means we are just members of our community.

In our urban life, we see janitors on the streets early in the morning. We feel sympathy with poverty-stricken people's pain, when we think of those who have to worry about their life, being afraid of briquette gas.

There are many people in our society, jobless and disabled, suffering poverty. There are some others, on the other hand, who pile up riches living in the modern apartment house but are under the control of mass-communication.

We desire to have a leader, who we hope can demonstrate his leadership with faith in God. The Christians think our churches of today should challenge our society to solve its problems.

2. We should realize at first, "What is the mission of our church today rooted in reality of this society?" Let me question myself as to whether the primary responsibility of church is salvation or social work? Should we attempt to see a human revolution or should we concentrate our efforts on reforming the social system?

But it is too apparent for Christian churches. We must first try to renovate people. Therefore, we should first evangelize people with God's gospel, and touch them with the good news to help them stand in Jesus. It is the shortest and most important task of our Christians churches of today than any other attempts. We all Christians need to participate in this humble but important social revolution—realization of social justice.

Jesus Christ has taken a clear and honest attitude about economic affairs. When he was requested to come in a bequest problem, he made it clear of his attitude by saying, "Who gave me the right to judge or to divide the property between you two?" He went on saying, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions." He pointed out, therefore, that the essential core lies in the depths of spirit, not in material affluence.

3. It is correct to think that today's Korean society is shaken very much. Truly, there have been many mistakes in terms of national policies, and we have seen social absurdity widespread in our country. We do think that this phenomenon was not simply a matter of policy or lack of wisdom of the policy makers, but it has been rather caused by lack of humanity in total society today, and by a disintegrational phenomenon of our society.

Bible clearly tells us, "The heart is most deceitful of all things, desperately sick; who can fathom it?" (Jeremiah 17:9). So, we should help this society restored morally and spiritually.

In many times of our history, when our time was in trouble, faithful leaders stressed emphatically that Jesus died for our sin; that he was buried and that he was raised to life. (Corinth. 15:3-4). This passage points us an attitude for us to interpret the national difficulties by biblical exposition, and shows us courage and hope.

While he met with the Ethiopian minister, in the hot dert, to talk about the slavery problem, Philip first attempted to plant new and firm faith on slavation in the mind of the Ethiopian so that the minister could have his own self-consciousness and religious life. The first thing that the Ethiopian minister had to have as a leader was his own life.

III. Now let's have an in-depth look into Paul the Apostle's attitude on social problem.

1. He said he has learned to be satisfied with what he has. He stated so while he was in the prison. At such a crucial time, he has made a great announcement of life. He said, "For to me life is Christ, and death will being more." This proclamation means that Paul's life itself is Jesus Christ himself, an everlasting truth of life.

Another statement is "I have the strength to face all conditions by the power that Christ gives me," which tells us about a limitless possibility of our life in union with Christ. He loved and served neighbors in his faith of God. He assures us of a bright future and advised us to endure all the worldly hardships only to proclaim the good news of hope. Through worship services, he concreted the oneness of love, and avoided all distrust among ourselves. He could have reformed the society full of absurdity one by one much more than any other reformist could do.

2. This morning, let us think again what we Christians are expected to do as members of this society. We are responsible, at least, for two things.

The first thing is that we should proclaim the Gospeal as a final and ultimate solution to the human problem of today.

Secondly, we should root the Biblical principles of life into the real society one another.

Jesus Christ told us we are salt to the world. (Matt. 5:13). Without salt, we cannot retain things fresh. He tells us again that we are light for all the world (Matt. 5:14). This tells us that we have to show God's truth to the whole world.

"In the same way, your light must shine before people, so that they will see the good things you do and praise your Father in heaven." (Matt. 5:16) This total phrase says that



our reality is in the scope of "light and salt." This indicates our "Dual Citizenship." Bible teaches us we pray for politicians, economists, soldiers, government officials, and others in our community, so that they might not fall into corruption. In Bible we have a firm trust. We should, therefore, interest ourselves in the reality and in serving government.

If "light and salt" do not function properly, our society will be ruined, falling into a cursed reality.

"One person has faith, another has actions, show me how anyone can have faith without actions. I will show you my faith by my actions." (James 2:18). "In the same way, faith by itself, if it is not accompanied by action, is dead." (James 2:17).

The leaders must have an obvious vision for the future.

1. John Bally once said, that we must recognize the fact that God has already prepared what we can not see, what we have never heard, and what we have ever thought of. All our future is in God's hand.

2. "The Lord is my light and my salvation; I will fear no one. The Lord protects me from all danger; I will never be afraid." (Psalms 27:1)

The leaders' leadership direction and view of value should be clear.

3. We Korean people have experienced various types of political power.

Through our experiences, we can single out one truth, that is any government cannot survive long without three essential elements of ruling; Equality (impartiality), Justice and Peace.

4. The world history is trembling severely. But we remember the scripture, "My times are in your hands; rescue me from my enemies and from those who persecute me."

A leader must have faith to endure his present hardship. Because our history is in God's hands.

# Letters to the Editor

*Korea Herald (Semi) - Oct. 31, 1975*  
**Shrine Worship** p.4

To the Editor:

Under the auspices of Chonan City education office, some 400 primary and middle school Boy Scouts, teachers and parents of students worshipped at Hyeonchungsa Shrine where Admiral Yi Sun-shin's portrait and relics are displayed to enhance the spirit of love of the nation Sunday.

After a march in four columns, led by Kim Chang-hong, from Onyang to the shrine, we, the participants, displayed strong bodies and firm mental posture.

After worshipping with devoted minds we visited the museum which exhibits many relics such as naval battle pictures, the admiral's swords, war reports and "turtle ship" models. Subsequently we visited his old house and archery ground.

His contribution as a patriot and loyalty to the nation, filial piety toward his parents, and love for the people were bright and vast that it is impossible for me to comment on his achievements in a short letter.

As we know, Admiral Yi Sun-shin, who was born April 28, 1545, in Seoul was the greatest strategist and patriot not only of Korea but also of the world.

In short, from birth to death

he fought for the nation's prosperity and security against Japanese invaders.

My intention here is not to estimate his achievements, but we should model ourselves on his spirit and deeds.

The constant north Koreans threats, rapidly changing international relations surrounding us, the U.S. president's plan to withdraw the U.S. ground forces from the peninsula-all these situations can exercise various effects on our national security.

In this situation the most important thing is for us to have a spirit of loyalty to the nation, filial piety toward our parents, and patriotic attitudes. However difficult our situation may be, if we unite in one mind in other words, if we put his spirit in to practise, our nation's prosperity, development and security will last forever.

And what is equally important is to reflect on the future of this nation single-mindedly.

To conclude, through this worship we, the participants, could learn his high spirit and patriotic deeds to rescue this nation from the crisis and peril of nation.

Chonwon,  
Chungchong Namdo

Chung Woo-taek

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## Today in History

Presbyterian Mission  
 C.P.O. Box 1125  
 Seoul, Korea 100  
 November 1, 1980



*Eileen and  
 her Mother*

Dear Friends:

This month marks the twenty-fifth anniversary of Sam's arrival in Korea as a missionary of the United Presbyterian Church, U.S.A. He had been here before, since this is the land of his birth. But when he returned in 1955 after being deported from Communist China, twenty years had passed since he had last seen it. And Korea had been chopped in two and devastated by two tragic wars.

The changes during these past 25 years in both country and church are staggering. Looking back, first to 1955 and then another 25 years to 1930 when Sam was still a school boy in North Korea, here are some figures on church and population growth:

No. &	Population	Protestants	Catholics	All Christians	% Christian
1930 <i>South</i>	20,438,108	306,000	109,000	415,000	2%
1955 <i>South</i>	21,502,386	934,000	183,000	1,117,000	5%
1980 <i>South</i>	38,000,000	5,294,000	1,144,000	6,438,000	17-18%



*The Oldest Church  
 Cross in Korea*

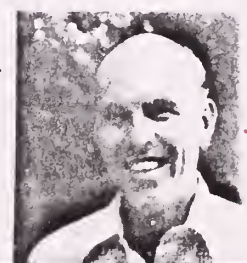
A Gallup poll in August of this year reports the total number of Christians in South Korea as even higher than the above chart. 18.8% of the people of this country claim to be Christians, it says. And their poll sampling did not include anyone under 20 years of age. However, it may have included the Christian fringe and cult followers. But the percentage of Christians in Korea is higher among young people than in the older age brackets, so we think the figures above are not inflated.

Of course, rapid growth is not an infallible sign of health either in the human body or in the church. Cancer cells grow too. But if there is no growth in the church, surely it is a signal of something wrong. And so we both rejoice and tremble at what is happening here and pray that God will be able to bring to completion the work He has begun.

Furthermore, before we become too complacent about Christian growth in Korea, we must observe that it has been very uneven. Seoul, the capital city, is about 25% Christian and has over 3000 churches for a population of 8,000,000 people. The next three largest cities, Pusan, Taegu and Kwangju, are said to be about 15% Christian. But the rural areas are only 5% Christian. One entire province (Kangwon) is only 2.7% Christian. There are probably about 100,000 villages in rural Korea made up of clusters of houses; some have no more than 10 houses to a village and some have more than 100. Perhaps as few as 6000 of these villages have worshipping communities among them.

The picture is not all dark in the rural areas, though. Just three weeks ago we went back to Andong two hundred miles southeast of Seoul where we had spent three years from 1957 through 1959. There were then just over 200 churches in the Presbytery. Sam and his faithful co-worker, Elder Kim Tong-Sook, tried to visit each at least once a year. Most of them had no ordained pastor, so one of Sam's tasks was to examine candidates for baptism and administer the sacraments as well as preach and encourage the lay leaders. We also visited many un-churched villages trying to plant the seed of the Gospel. Imagine our joy last month to be called back for the dedication service of a new church in the village of Ui-dong, which we had first visited over twenty years ago. Our old partner, Elder Kim and his wife, spent all last year living, praying and working in that village. Now there are 70 adult believers and 100 children gathering regularly for worship, instruction and witness. Many came from miles around that day for a joyous celebration of dedication of the new building. This was the fifth new church that Elder Kim has founded in an unchurched village in the last 20 years.

*25 Years in Korea*



...\$400 l... ceiling... in a mo... increase the nation's fore... exchange reserves. ...s, are expected to be weak- ened in their international competitiveness in the days to come.

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## 5 ROK Firms Ranked In World's 50 Biggest

*Free Press, Feb. 9, 1980*

Five domestic businesses— Pohang Iron and Steel Co., Hyundai Heavy Industries, Samsung Electronics Co., Hanil Synthetic Fiber Co. and Sunkyong Fibers Ltd.—ranked above 50th place among major businesses of the world by industry in 1978.

According to Diamond (Jan. 5, 1980), a weekly published in the United States, Pohang climbed up three notches to 34th place in 1978 from 37th place in the preceding year among major iron-steel industries of the world.

Hanil Synthetic Fiber ranked 32nd (39th place in 1977) and Sunkyong 44th (42nd in 1977) of all major fiber manufacturers in the world, according to the U.S. weekly.

In the electric-electronic field, Samsung ranked 40th, the first time a domestic electronic maker ranked above 50th place among all major electric-electronic businesses in the world.

This indicates that Korean electric-electronics businesses are rapidly catching up with those of advanced nations.



Last Year

# Farming Population Reaches 10,883,000

The farming population reached 10,883,000 last year, down 644,000 from the previous year, according to the Ministry of Agriculture and Fisheries yesterday.

It accounted for 28.9 percent of the total population last year, down 2.2 percent from 31.1 percent the year before.

## US to Permit Extra Quota On Fishery

WASHINGTON (OP)—South Korea seems certain to be able to obtain fishery permits of an additional 50,000 tons or more in the area of the Bering Sea near the Aleutian Islands this year from the U.S. government, due to the banning of fishery by the Soviet Union in response to their Afghan invasion.

Korea has asked the U.S. government to give, in addition to 40,000 tons already allotted for this year, a quota of 100,000 tons from a total 190,000 tons which had been allocated to the Soviet Union in the Bering Sea area but later cancelled by the U.S., along with another 160,000

Korea Times, Feb. 10, 1960  
The family size of a farming household marked 5.03 persons on average last year, slightly over the nation-wide average of 4.99.

The decrease in the farming population is mainly attributable to farmers' desertion of farms for new jobs in urban areas and industrial estates, the ministry also said.

The number of farming households, in the meantime, ran at 2,162,000 last year, down 62,000 from a year earlier, the ministry said.

Farming households accounted for 28.7 percent of the total households across the nation, down 2 percent from the previous year.

The decline in the number of households indicates that not only members of families but also households are leaving farms for urban areas, the ministry said.

Population control of farmers also played a part in the decrease. Those aged under 13 have decreased most markedly, the ministry pointed out.

Due to the absorption of farmers by urban areas, those aged between 14 and 50 have also dwindled, while those aged over 50 have relatively increased, the ministry added.



*S. Maffett*

## REPRESENTATIVE IN KOREA REPORT

By any system of reckoning the year 1979 will stand as one of the landmark dates in modern Korean history. The assassination of President Chung Hee Park on October 26, 1979 brought an end to one era of Korean history. Or did it? Koreans have been very proud of the peaceful transition, but as the months go on one begins to wonder. Many changes are obvious, but so are many non-changes, and we are reminded once again that life is only partly influenced by the political climate and that, barring radical revolutions, life goes on much the same for most people. Nevertheless, any review of the year 1979 must begin with politics.

### The Nation - Politics and Diplomacy

The early part of 1979 was marked by a series of state visits to Korea by leaders of a number of Asian and African countries, climaxed by the visit of President Carter June 29 - July 1. As usual, there were sharp disagreements between those who felt that the visit "legitimized" Park's authoritarian rule and those who believed that wider contact and personal persuasion might change practices. Such disagreements were brought into sharp focus when some 31 Americans signed a letter urging President Carter not to come, an action that naturally angered the Korean government but also deeply distressed many members of the American community. Inevitably all such arguments were tempered by the almost unanimous desire that American troops not be withdrawn.

Whatever concessions towards a less restrictive policy might have been made to get Carter to come, they were shattered by the notorious "Y.H. Case" in August. The "Y.H." Company failed and the owners disappeared with the assets. The workers demanding their pay staged a sit in (with consent) at the Opposition party headquarters. The police stormed the building, arrested the workers and forcibly returned them to their country homes. One woman leader of the group died, presumably of police brutality though the police claim suicide. In the aftermath a number of Urban-Industrial Mission and other Christian activists were arrested and the arrests of the Christians were publicized by the government as "outside interference" fostering unrest: an obvious ploy to discredit Christian activism, although available evidence indicates that many others were equally involved and the arrests were very selective. Be that as it may, the Y.H. Case marked the end of the brief honeymoon after Carter's visit and in the early fall there was great restlessness on the campuses and in society. Although student demonstrations, notably at Seoul National University and an all-day affair in Taegu, could be dismissed as the usual volatile acts of unrealistic ivory-tower academics, in early October students in Pusan and, a few days later, in Masan were joined by young workers and citizens in a major series of demonstrations that were finally controlled only by imposing martial law and then moving in extra tough - and rough - paratroopers.

This kind of dissatisfaction and the disagreement on how best to control it, were among immediate reasons given for the assassination of the President. Although all the facts are not clear it seems that it was an attempted coup that "failed" in the sense that the assassins did not take over power. The result has been compared more to what one would expect if the President had been killed in an auto accident rather than an assassination. In any case, there was a smooth transition to an interim

government and an immediate relaxation of many of the restraints imposed by the Park government. Although Martial Law has been a means of repressing some opinions, of preventing certain meetings, and of censoring the news, on the whole there has been comparatively great openness in discussion and demand for reforms. There is great activity in hearings and plans for amendments to the constitution; in fact, it is assumed there will be a virtually new constitution. The notorious Emergency Decree #9 has been rescinded and many persons released. Students and faculty fired for political activities are to come back to the campuses in March (the opening of the school year).

Nevertheless, there is a strong undercurrent of uneasiness. The basic question in all minds is, "Are THEY really committed to reform?" and words and actions are carefully studied for every hint of attitude and direction.

Several things beyond that basic question compound the uneasiness. How long will martial law continue? More important, who are "THEY"? Who is in charge? Who is or will be calling the shots? The putsch on December 12, with the arrest of the Martial Law Commander by the Army Security Command for "involvement" in the assassination leads to further concern; on one level is the fact that the Security Commander was known as a loyal supporter of President Park, and on another level is the fear that one instance of strife may be followed by others. Encompassing all is wide social uneasiness when no one is known to be really in charge.

Nevertheless, for all the uncertainties, we face the world of politics in 1980 with great expectations, with considerable trepidation, and continuing hope.

### The Economy

If we can be cautiously hopeful in politics, the economic picture looks quite bleak. The collapse of the great Yulsan group in the spring, followed by the notorious "Y.H." case in August were preliminary straws in a wind of economic slow-down and cut back. The economy fell short of its goals in several points, but summed up best in two figures. Exports for 1979 reached \$14,700,000,000, short of the targeted goals of \$20,000,000,000, and the GNP, although reaching \$1,624 per person, represented a national growth rate of only 7.1%, well down from previous years, and short of the 1979 goal. During the same year inflation, as reported by the Economic Planning Board was 23.8% on the wholesale index and 21.2% of the consumer scale. What these figures mean in individual terms is more difficult to determine. There is much talk of a rise in unemployment, but casual labor is still hard to get and in such skilled and semi-skilled occupations as drivers and construction workers there continues to be a shortage. New college graduates are finding it harder to get jobs and there are reports of lay-offs in some of the low skill factories such as textiles but the main crunch so far seems to be prices rather than jobs.



The Church

The outstanding fact about the Christian churches of Korea is, of course, numerical growth. According to the 1979 year-end report of the Ministry of Culture, the total Christian community numbers some 6,072,984, which is 16.9% of the population of the Republic of Korea. This is up from the 1978 report of 5,325,524 by a whopping 14%. Of these, 2,774,748 are Presbyterians of one form or another. More detailed statistics are attached as Appendix 1, but it should also be noted that over a million belong to the two major Christian heresies (Pak and Moon). Almost 11 million are Buddhist and one and a half million are followers of other religions. The source of the Ministry data is not given, and are viewed with some suspicion by many church people, but the Ministry figures for the Presbyterian Church of Korea are those presented to the General Assembly in September, so one assumes that all figures are those submitted by the respective religion or sect itself.

Many observers are uneasy about growth figures, tending to disparage them as a "numbers game" and worrying about the "upbuilding of the saints" and the quality of Christian life, commitment and knowledge. This is, of course, a valid concern, but we can only rejoice that by whatever means Christ is preached and people have learned to call on Him as Lord and Savior.

At the other end of the spectrum, Christians, particularly in the Presbyterian Church of the Republic of Korea but including many prominent members of the Presbyterian Church of Korea as well, have been leaders in what is loosely called the human rights movement. As nearly as I can discover, 21 ministers - PROK 13, PCK (Tong-hap) 3; PCK (Hap dong) 1; Methodist 1; Catholic 3, were arrested for longer or shorter periods in 1979 for "political" activities. These ranged from overt and calculated protest actions in defiance of Emergency Decree #9, to supportive activities for those considered discriminated against (I.H. case, prayer meeting for jailed persons, etc.), to almost accidental collisions by people speaking in broad moral terms.

To the best of my knowledge, all but one or two were released during the winter, though some have again become involved through the YWCA case and the KSCF case under martial law. Just as one wing of the Christian community is suspicious of "mere numbers", so the other wing is distressed by "political activity". Feelings are further wrought up by a survival (or persecution) complex mentality that has pervaded the Korean Churches since the earliest days. There is a desire on the one hand not to jeopardize the freedom to worship and on the other to assert itself and influence the history of the nation.

Before we write off the churches as too narrowly conservative and inward looking, however, we should take another look at the fantastic variety of social involvement by Christians of all theological colors. Orphanages, free clinics, special schools, rescue of girls and waifs, day care center, social organization in slums, relief activities (flood, fire, winter cold), blind work, deaf and dumb classes, prison visitation and countless other activities were all started by and still largely in

the hands of the Christian community. Those that deplore the lack of social concern of the Korean Churches just don't know what they are talking about. The difficulty for us is that it is largely individual or local-church centered and so not very visible. We should be proud that the Christians of Korea have in fact shown so much concern for their neighbors and are leading the way, however falteringly, toward a new morality.

### Presbyterian Church of Korea

At this halfway point in the 10 year "double the membership" campaign aimed at the centenary of Protestant mission work in 1884/85 the church seems to be ahead of its goals. The number of adult baptized believers grew from 263,991 to 287,162, a mere 8.7% but the number of total adherents rose from 808,684 to 902,125 and the number of churches from 3,120 to 3,543, both over 13%. (G.A. Minutes, 1979)

A number of PCK ministers came in conflict with the government, notably Rev. Cho, Chi-Song and Rev. In, Myong-Gil of the Urban-Industrial Mission and the Rev. Ko, Young-Kun who was outspoken on luxury and corruption in high places. The UIM itself had been under systematic attack both by the government and by conservative Christian businessmen and the General Assembly elected as new chairman of the UIM Committee a minister who some believe to have a rather narrow view of "mission". However, the Church was also involved in a wide variety of other projects of almost every description. Simply glancing down the list of WMCC project requests is an eye opener: student work, prison evangelism, day care centers, wayward girls, childrens libraries, theological conferences, lay leader training, and community centers, to name just a few.

### World Mission Cooperative Committee

The work of the WMCC proceeds much as before, but with a diminishing budget its importance to the church has declined, as evidenced by the fact that many of the power figures in the church no longer seek election to it. The total budget distribution for 1979 from the three cooperating missions was only \$56,239. There is considerable discussion going on about the future of such a cooperative organ. There is some feeling that the organization is too large for the work handled and present leanings seem to be toward eliminating it when the current mutual agreement expires in December 1981, though there is yet little thought, much less decision, on just how its various functions would be handled.

### 1980

As we start a new year, and what some call a new decade, the crystal balls are more than usually cloudy, and much of what can be seen through the murk is discouraging to many. The economy is faltering, the political climate is not improving as much as we had hoped, Church growth sometimes seem to lack depth. Nevertheless, we can share the sentiments of the government motto for 1980 "New Decade, New History, New Hope". Better yet, we can heed the words of St. Paul "Let us lay aside every weight . . . and run with perseverance the race that is set before us."

February 21, 1980

Respectfully submitted,

Horace G. Underwood

RELIGIONS OF KOREA 1979

<u>CHRISTIAN</u>	<u>Churches (Temples)</u>	<u>Members</u>
PRESBYTERIAN		
PCROK	831	214,347
PCK (Tong Hap)	3,543	907,395
PCK (Hap Dong)	3,200	1,090,979
KORYO	651	183,488
OTHER (18)	1,699	378,539
TOTAL PRESBYTERIANS	<u>9,924</u>	<u>2,774,748</u>
METHODIST (4)	2,384	721,167
HOLINESS (3)	1,317	418,331
BAPTIST (4)	913	327,530
OTHER (18)	2,475	641,345
CATHOLIC	<u>2,332</u>	<u>1,189,863</u>
TOTAL CHRISTIAN	19,345	6,072,984
CHRISTIAN HERESY		
PAK TAESON	2,372	719,652
MOON, SUN MYUNG	340	399,300
BUDDHIST	4,602	10,898,140
CHONDOKYO	166	828,100
OTHER	1,300	1,800,000



Soldiers kicking antigovernment demonstrators arrested on streets of Kwangju during week of unrest and violence

COVER STORY

TIME/JUNE 2, 1980

## Season of Spleen

*Outright insurrection raises alarm about an invaluable Pacific ally*

**“L**ift martial law!” shouted the demonstrators. Others cried: “Death to General Chun!” In South Korea’s provincial capital of Kwangju, tens of thousands of protesters swarmed through the streets venting their anger at the martial-law government in power in Seoul and against the country’s newest strongman, Lieut. General Chun Du Hwan. The turmoil soon turned into a full-scale insurrection. Rebellious citizens seized effective control of Kwangju, which is 175 miles south of Seoul, from the fleeing police. Rioting spread to 16 other towns of the province. After four days, more than 100 people had been killed and uncounted hundreds wounded. It was the most serious crisis in South Korea since the upheaval that brought down the regime of President Syngman Rhee in 1960 and began 19 years of military domination.

In Washington, the Carter Administration nervously urged the South Korean military leaders to exercise “maximum restraint,” lest their actions lead to “dangerous miscalculation by external forces”—meaning, of course, the rulers of Communist North Korea. Washington had no reason to think that the Pyongyang government was in fact trying to take advantage of Seoul’s troubles, but clearly the crisis carried with it the seeds of danger for both South Korea and its allies.

The rioting started two weeks ago, with a wave of student demonstrations in Seoul. The protests were aimed most-



Swinging his truncheon, a paratrooper pummels a detained demonstrator

ly against the martial law that has been in effect ever since the assassination of President Park Chung Hee seven months ago. The specific targets of these protests: the ineffectual President Choi Kyu Hah, 60, and, most of all, the authoritarian figure behind the President, Lieut. General Chun, 48. As both the head of the Defense Security Command and acting director of the Korean Central Intelligence Agency, Chun was already being regarded as the country’s offstage-military ruler.

Just as the first wave of student protests subsided, the government cracked down with a series of iron-fisted edicts and actions: a ban against all political activity, the closing of all university campuses and, finally, the summary arrest

of hundreds of prominent politicians, businessmen and student leaders. Indeed, even the head of the governing Democratic Republican Party, Kim Jong Pil, was detained. The arrest that proved to be a decisive provocation, however, was that of the government’s leading critic, Kim Dae Jung. To justify their actions, the authorities charged that he had connived to foment the recent unrest and to overturn the government.

As it happens, Kim Dae Jung is a native of South Cholla province, of which Kwangju (pop. 800,000) is the capital. Cholla is the poorest region of the country, and was consistently neglected by President Park during his 18 years in power. The people of Cholla have long complained of unfair treatment by the

central government. They are bitter, for instance, because the expressway from the national capital narrows from four lanes to two when it reaches their province. Most of all, they resent the fact that their area has been deprived of the industrialization that has benefited the rest of the country. When they learned last week that the government in Seoul had arrested Kim Dae Jung, they rose up in protest.

For four days crowds of students and workmen clashed with police and paratroops in the streets of Kwangju. Soon the protesters, waving rifles, iron bars and stones, took control of the city. They occupied the city hall and provincial headquarters and buried down a TV-radio station owned by a chain that had supported the Park regime. Raiding police and military armories, they seized some 3,500 weapons, including light machine guns. They commandeered dozens of military vehicles. For the most part the army avoided an open fight with the rioters. Even so, hospitals confirmed that 107 people had been killed.

TIME Correspondent S. Chang managed to visit Kwangju last week and found the city gripped by a strange combination of euphoria and lawlessness. Reported Chang: "The city's youth reigned supreme. Tens of thousands were roaming around town, driving or boarding army trucks, Jeeps, buses, even bulldozers. Chanting hoarsely, the youths banged on the sides of their vehicles with sticks or metal pipes. In the turbulent heart of Kwangju, I flagged down a Jeep for a ride. It stopped, but its seven occupants stared at me suspiciously. 'What the hell do you want?' said one. When I explained, they grinned and were more than willing to oblige. One was a 20-year-old lathe operator, another a candy store employee. The five others were from a neighborhood auto repair shop.

**"O**ne of my erstwhile hosts, the lathe operator, from time to time would playfully take aim at me with his M-16. Another kept grabbing his hand grenade and explaining to me how the pin could be removed. I pleaded with them to discontinue their antics, since the driver, a speed maniac who for reasons best known to himself wore a gas mask, kept zooming at 40 m.p.h. through alleys full of shouting humanity. Whenever we came to a stop, people would demand to know who I was. When they were told that I was a journalist, their hard expressions would melt into broad grins. Women would give me soft drinks or cookies. I felt like one of those G.I.s who rode through liberated Paris or Rome during World War II. Kwangju, after all, had been 'liberated' by its youth power.

"My ride ended at last at the top of Mudung, a mountain behind Kwangju. The leader of my group pointed to the panoramic view of the city below and said, 'Look. We all love this city.' Then he shook hands, raced back to his Jeep



Armed paratroopers dispersing crowd of antimilitary demonstrators on a street in Kwangju  
Roaming around town, gripped by a strange combination of euphoria and lawlessness.



Kim Dae Jung before arrest

and sped away. Only on the outskirts of Kwangju did I see some army troops, part of an estimated 15,000 who had been ordered to surround the periphery of the city. The soldiers were holding M-16s and guarding an approach to a penitentiary. Some demonstrators were giving them candy.

"What started it all? The Martial Law Command blamed it on 'hooligans and impure elements,' a reference to Communists and their sympathizers. Kwangju is not without some Communists. In fact I saw a red flag atop at least one commandeered army truck, the first I have ever seen in a land where Communism is outlawed. But I saw no signs of provocateurs or organized hooliganism. What I did see in this volatile city was an impending danger: with the youthful protesters stockpiling weapons, and troops encircling the city,

Kwangju could turn into a bloodbath."

In Seoul, meanwhile, an apprehensive calm prevailed. The Cabinet of Prime Minister Shin Il-yon Hwack abruptly resigned, taking the blame for "failure to maintain domestic calm." It was succeeded by a new one headed by Park Choong Hoon, a retired major general and administrator credited with having been a force behind South Korea's economic development. On Tuesday the Martial Law Command announced that it had decided to close down the National Assembly indefinitely. Opposition members assembled on the grass in a kind of sit-down strike. All 43 of them offered their resignations to the floor leader. Grumbled one: "Even under [President] Park, nothing like this ever happened." A sense of distrust and fear seemed to pervade the city. Said a long-time resident of Seoul: "If the North Ko-

## A Legacy of Righteousness

In the Republic of Korea the events of April 1960 are popularly known as *haksaeng uigo* (the righteous student uprising). During those turbulent days just two decades ago, the youths of South Korea succeeded in doing what their country's politicians had failed to do: they brought down the increasingly corrupt twelve-year-old government of President Syngman Rhee and sent the crusty old leader into exile. Today, even the official *Handbook of Korea* published under the Park Chung Hee regime hails the uprising unreservedly. "The students," it declares, "had led the people into a democratic revolution."

Rhee had provoked the rebellion by clinging tenaciously to office. He was seeking a fourth term that year, and his Liberal Party was taking no chances on a defeat. On Election Day, March 15, Rhee claimed a landslide 80% victory, achieved largely by stuffing ballot boxes and intimidating voters. In the seaport city of Masan, furious citizens raged through the streets; many were killed by police. When a fisherman recovered the body of a slain teen-ager from Masan on April 11, the national explosion began.

The climax of the revolt came in Seoul April 19 when angry Korea University students marched unarmed on the presidential palace. Despite gunfire that cut down their front ranks, they pushed police back to the palace gates, where the government barricade held through a deadly melee. More than 125 youngsters were killed, but the "4/19 Movement" prevailed. A week later, Rhee announced his resignation.

Rhee had become the victim of a Korean institution that his own fervent nationalism had helped to sanctify: student resistance to unjust authority. It was a modern notion, born after the Japanese annexation of Korea in 1910. In the wake of the first World War, Korea was swept with rumors that President Woodrow Wilson would work for Korean independence at the Paris peace conference. On March 1, 1919, a group of nationalists issued a manifesto urging Koreans to rise in self-determination. Students, one of the few groups to escape the watchful eye of the Japanese, carried the demonstration plans across the country. As many as 2 million poured into the streets. The terrified Japanese killed thousands, imprisoned thousands more for insurrection.

The uprising failed, but the rebels had tested their power. In June 1926 they tested it again, with the help of Communist organizers. Leaflets appeared demanding freedom from the

Japanese; forbidden Korean flags fluttered in the streets of Seoul. This time the Japanese contained the protests.

Three years later a spontaneous uprising in Kwangju—the site of last week's strife—proved far more difficult to control. It began when Japanese soldiers mistreated some Korean girls. The revolt soon spread among students across the city, most of them middle-school teen-agers. The Kwangju demonstrations inspired sympathetic protests throughout the country. The disorders lasted four months and eventually involved 54,000 students. More than 1,600 were imprisoned.

It took the overthrow of Syngman Rhee to translate the experience under the Japanese into a legitimate form of resistance to almost any home-grown Korean government. No sooner were the students wearing their laurels than they began to flaunt them. During the short-lived Second Republic, under Prime Minister Chang Myon in 1960-61, the young peo-

KYUNG HYANG SHIMUN



Former Prime Minister Chang Myon during court-martial in 1962

reans sent planes to strafe the city, people would think it was Chun Du Hwan attacking the dissidents." Remarkd a Kyung Hee University professor: "This is a season of spite and spleen."

The latest political turmoil has compounded a growing concern over South Korea's economic future. The country's highflying prosperity has recently slowed down. Unemployment has risen to 5.6% and is expected to pass 7% by the end of the year. Inflation has reached almost 20%. Last month workers at the Sabuk coal mines, demanding a 40% pay hike, rioted for three days; a policeman was killed and scores on both sides were injured before the miners settled for a 20% increase. Three weeks ago, the Tongmyung Timber Co. of Pusan, South Korea's largest plywood maker, went bankrupt, leaving liabilities of \$106 million. Some of its 3,000 employees demonstrated for their unpaid wages and skirmished with police. Says

a Korean economist: "With more big bankruptcies like that one, much of our labor force could explode."

After the unrest spread to Kwangju last week, U.S. Secretary of State Edmund Muskie declared at a press conference that he was "deeply concerned" that the South Korean government was moving away from "liberalizing policies." The problem, as his aides explained later, is that the U.S. has precious few bargaining chips with which to influence developments in South Korea. Obviously Washington cannot threaten to withdraw its 39,000 troops or threaten economic sanctions against Seoul, since such actions would only undermine a pro-Western country that the U.S. once fought dearly to protect.

Nor can the Carter Administration realistically hope to bolster the position of President Choi, since he has little power and indeed may be a virtual prisoner of the military in the presidential



ple took the offensive once again. They marched on the National Assembly, invaded it and demanded harsh punishment for miscreants of the Rhee regime.

Some of them also seemed dangerously swayed by fraternal feelers from North Korea. While the South sorted out its political problems in 1960, the North shrewdly suggested confederation. Some young leaders took up the reunification call, proposing, among other things, a bilateral conference of students of the two countries. The army, which had stood neutrally by as Rhee was toppled, suspected subversion. On May 16, 1961, a group of officers staged a bloodless pre-dawn coup against the hapless Chang government. Among the junta's leaders, soon to emerge at the top: Park Chung Hee.

The rejection of Chang had clearly paved Park's way to power. Park just as clearly was wary of the potential strength

MAX ROGEL



South Korean President Syngman Rhee preparing speech in 1960

of angry young people, and remained so until his assassination. Twice after the initial coup, Park reimposed martial law to quell demonstrations. Finally, in one of his emergency decrees in 1974, Park outlawed protest under pain of penalties ranging from one year's imprisonment to death.

Despite the repression, students continued, along with Christian leaders and individual political dissidents, to be one of the few voices of protest throughout Park's 18 years in power. Their causes were not always progressive. When Seoul sought to heal relations with Tokyo in 1964-65 in order to bring in needed capital, they opposed normalization with the old enemy. Ultimately, one of the disagreements that led to Park's assassination was over how much latitude to give the students.

Authorities in Seoul still apparently do not know the answer to that question. Modern higher education in Korea, as in other Asian countries, grew up hand in hand with nationalism. The campuses were expected to lead the way to independence and whatever revolutionary change that entailed. They are still immersed in Western technology and, often, in political ideals that may be difficult to apply in a volatile, emerging society. Thus though South Korean students have passed through short periods of anti-Americanism, virtually all of them deeply admire the U.S. and its political liberties. Their anticolonial feelings were nurtured by the Japanese.

As the spreading protests of the past two weeks have demonstrated, the students can pose a serious threat to the stability of their country. But it is altogether in the modern Korean tradition that they feel free to oppose the government in Seoul while an aggressive North Korea stands poised on the nation's doorstep. Even under the whip hand of the Japanese, Korean nationalists displayed a bullheaded purity of ideological purpose that kept the right-wing nationalists from making common cause with those on the left. During World War II, when the Provisional Government in exile in Chongqing (Chungking), China, was headed by the right, one unreconstructed leftist leader declared that he would rather join the Japanese air force and bomb the Korean headquarters than join his political enemies.

The young dissidents may thus press their cause against Seoul for perpetuating the evils of the Park regime. But only within limits: South Koreans distinguish between loyalty to a political regime and loyalty to the nation. If the unrest develops to the point of threatening that nation's safety, the students will quickly lose their hard-won halo of righteousness—unless bloody reprisals make them heroes again.

## "The Stakes in This Game Are High"

*South Korea is a country caught between the pressure of an authoritarian tradition and the expectations of liberty in a rapidly emerging society. So says Richard Sneider, U.S. Ambassador to Seoul from 1974 to 1978. Last week Sneider discussed that nation's dilemma with TIME New York Bureau Chief Peter Stoler:*

"Park Chung Hee took the country by the scruff of its neck and pulled it up to the modern age in a very rapid fashion," said Sneider as he chain-smoked and sipped coffee. When Park came to power, South Korea was essentially a poor, agricultural country. By the mid-1970s, "the urban-rural balance in labor forces had completely switched. The country was developing an economic base and a middle class of increasing proportions. It had almost 300,000 people at universities and colleges, an industrial labor force, and highly successful technocrats and businessmen. Authoritarian constraints that were acceptable in the 1960s became less acceptable in the late 1970s. People wanted to have a voice in the decision-making process."

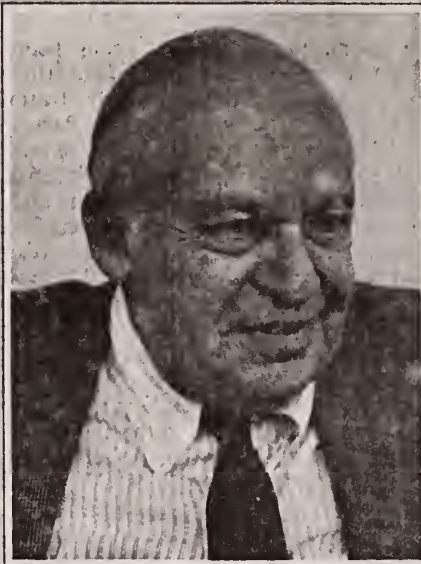
Meanwhile, policy had become more complicated than before. The first crack came, says Sneider, when the economy outgrew Park's highly planned structure. "It became very frustrating for the President when he would say something had to happen and it didn't happen." In late 1978 Park took steps to broaden the political process, holding National Assembly elections that proved to be quite free. "But the consequence of opening the political process was pressure to increase or broaden the opening, which Park resisted." The result: riots in Pusan and elsewhere that preceded Park's assassination.

In South Korea now there are "essentially three forces at work and at odds," Sneider observes. These are the broad-based middle class, the students, and the military. The middle class wants security against North Korea, stability to foster economic growth, and a political process that gives them a greater voice in government. That does not necessarily mean U.S.-style Jeffersonian democracy, argues Sneider. "I don't think that is what the Koreans want. It's striking that when the National Assembly got down to writing a constitution, they ended up with a very strong presidential system. This is a society that is at once Confucian and at the same time confrontational."

A good part of that confrontation is precisely over political rights. "The students felt that the only way they could become part of the political process was to organize and to demonstrate." That brought them into direct conflict with the military, with the middle class caught between. "Both the military and the students have been overreacting, and the military has been restraining the government from making timely concessions. The tragedy is that what the military has done in the interest of security and stability may well continue to increase the danger of instability." Sneider sees no easy way out of the current crisis. For the military to move to put down the revolt would be to risk losing the respect of the people. The preferable course to avoid bloodshed would be for the military to make some compromises.

What can the U.S. do? It can refrain from giving detailed advice, says Sneider. "The Koreans have to find a new political balance. Only they can determine what the proper balance is between the need for a sufficiently strong national government and responsiveness to the public will. One of the mistakes that we might make is thinking that we can define this balance for them."

Still, Sneider believes that the U.S. should emphasize to all parties the grave importance of preserving their country's security; Washington should urge compromise without trying to provide any blueprint for it. "The stakes in this game are high," he concludes, "and they go beyond Korea. Four countries—the U.S.S.R., China, Japan and the U.S.—all have an interest in Korean stability or instability. It should be made clear to the South Koreans, but with delicacy, the extent to which their instability might give the North Koreans an idea that they can move in, triggering a conflict that would involve more than the two Koreas."



Former U.S. Ambassador Richard Sneider

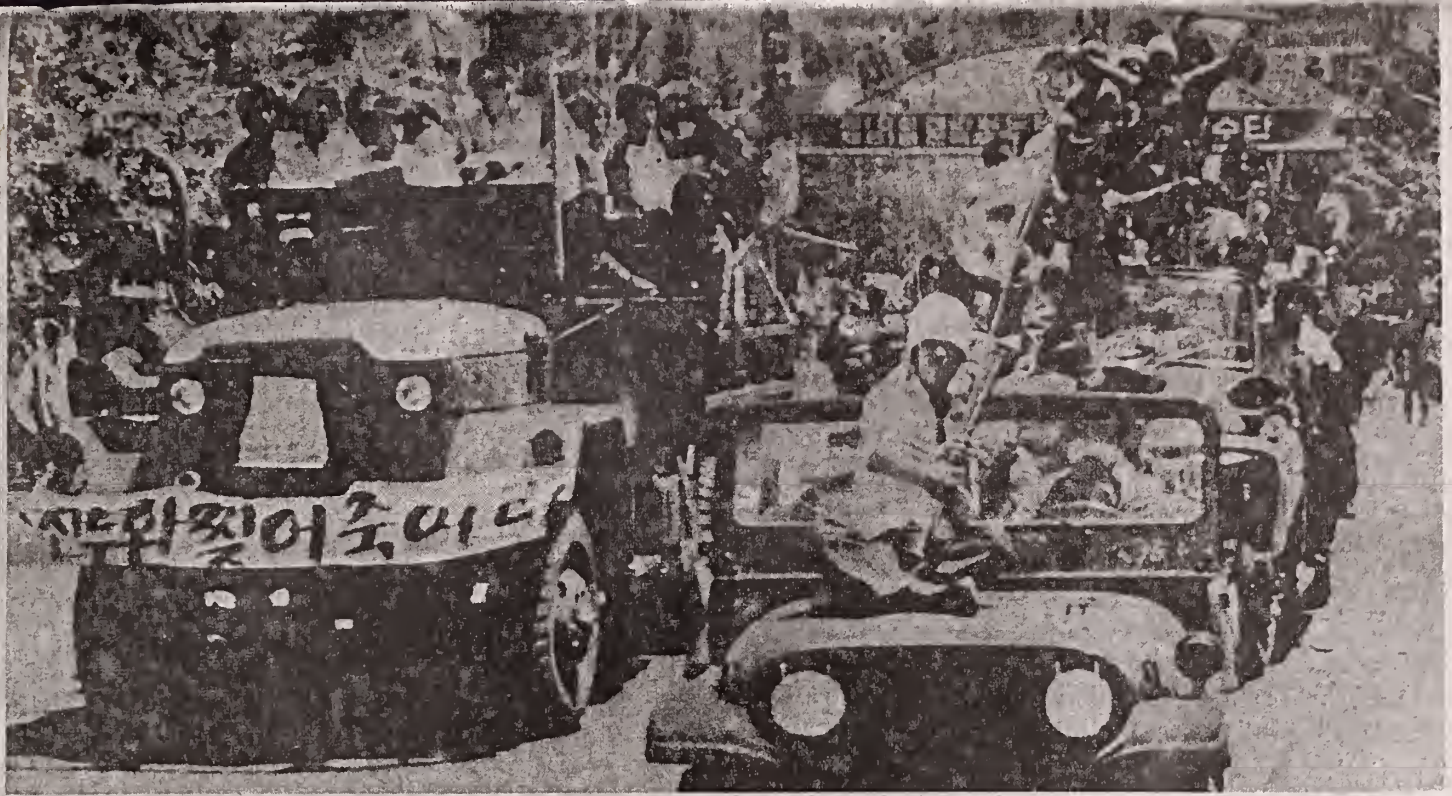
compound, the Blue House. To be sure, American and South Korean troops are joined in a combined command, and in theory this gives the U.S. some control over more than half of South Korea's 600,000-man armed forces. But such authority can amount to very little. General Chun himself flagrantly ignored a Korean-American agreement on prior consultation last December, when he ordered reserve units to help him arrest some 40 rival officers. More cooperatively, the Seoul government last week asked General John Wickham Jr., U.S. commander of the joint forces, to release some Korean units under his command for "crowd control and internal security." He obliged.

Late last week Kwangju remained under the effective control of its insurgents, but hastily organized "citizens' committees" were trying to reimpose some order at the grass roots. Teams of youths, for example, canvassed the streets to induce people to turn in their weapons; they succeeded in collecting more than half of those that had been seized. Community leaders, meanwhile, met with government officials and army commanders to try to negotiate a truce. Spokesmen for the townspeople lodged a series of specific demands: that the government keep its troops outside Kwangju until order is restored, that it compensate families of the dead and wounded and that it refrain from retaliating against the rioters. Initial negotiations did not produce a settlement, but at least the city was calmer than it had been for a week.

Ever since Chun seized power, among his goals were the execution of Kim Jae Kyu, the former intelligence chief who killed President Park, Chun's mentor, last Oct. 26; and the exclusion of Opposition Politician Kim Dae Jung from the election of a new President that was supposed to be held some time next year. Last week Chun made notable progress on both fronts. The South Korean Supreme Court rejected Kim Jae Kyu's appeal of his death sentence, and four days later he was hanged, along with four accomplices.

In the meantime, martial law investigators announced that they had found evidence to back up their sedition charges against Kim Dae Jung, which conceivably could make him liable to the death penalty as well. Removing an opposition figure like Kim from the political scene might be a temptation for a military autocracy in the making. But it obviously would do nothing to relax the explosive tensions in Kwangju. As the past few weeks have shown once again, unruly events in South Korea have a frightening way of taking on a life of their own. At the height of the bloodshed and chaos in Kwangju last week, one university demonstrator shook his head with fear and disbelief. "This," he said, "is something we never intended."





Insurgents patrolling Kwangju in commandeered army vehicles: After four days of battle the city belonged to the demonstrators

UPI

## ASIA

# A Bloody Rebellion in Korea

Pavements glistened with glass—and blood. Overturned buses smoldered in the streets. Sniper fire crackled from the rooftops. In Kwangju, the riot had turned into open rebellion. More than 200,000 people surged through the provincial capital last week demanding an end to military rule in South Korea. At first, bayonet-wielding paratroops seemed to have an iron, upper hand, but then the crowd's rage boiled over. The protesters commandeered dozens of vehicles and barreled toward the troops. They gutted radio and television stations and occupied public buildings. They raided government arsenals, seized thousands of weapons and began firing at the soldiers. After three days of vicious street fighting, 61 people had been killed and 400 wounded—and the army had been driven out of the shattered city.

It was the worst outbreak of violence in the country since the Korean War—and an ominous sign for the generals who muscled their way to absolute power on May 17. All last week, the mob's fury was kept at the flash point. Military strongman Gen. Chon Too Hwan installed a puppet Prime Minister, ousted moderates from the Cabinet and made a nonentity of President Choi Kyu Hah, who assumed office after the murder last autumn of Park Chung Hee. Chon's forces also arrested scores of opposition leaders—including the charismatic Kim Dae Jung, a native of the Kwangju region.

Despite the uprising, the capital city of Seoul remained quiet and, barring a revolt in the armed forces, the martial-law regime seemed likely to ride out the storm. After the battle, government negotiators met with dissidents in an attempt to work out a compromise and keep the peace. But the military had not ruled out the use of force. Troops sealed off Kwangju and helicopters and transport planes moved reinforcements into the region. With isolated clashes still

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*The generals make  
a ruthless grab  
for total power—  
and find themselves  
facing total chaos.*

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spreading through the nation's southern provinces and tension running high, another all-out confrontation could come at any time—this one perhaps even bloodier than the first.

The prospect caused Korea's most vital ally, the United States, to urge restraint. Top officials of the Carter Administration met at the White House to assess the upheaval—and to signal General Chon that his hard-line tactics were not appreciated.

At the same time, State Department spokesmen reiterated Washington's commitment to South Korean sovereignty and warned Kim Il Sung's Communists in the North not to misjudge the situation. Chon has been arguing that his extreme measures were necessary in dealing with dissent because North Korea was eagerly awaiting the opportunity to exploit unrest in the South. But U.S. sources said there was no evidence of an impending invasion and many diplomats feel it is in the North's best interest to sit tight. "If you were in Pyongyang comparing the situation now to a year ago, you would say things look much better," said one Western source. "The South Korean economy is slowing down, its leader has been assassinated and they can't get their act together."

The nation's democratic movement may have taken the heaviest damage. After Park's death, most observers agreed, South Korea had a rare opportunity to break the military's iron grip on the government. But there was no underestimating the tenacity of the generals—or their ambitions. When moderate forces began to push for an overhaul of Park's autocratic Yushin constitution and the scheduling of free elections, sources say, military leaders panicked. Using the student demonstrations as a pretext, the generals extended martial law, closed the universities, clamped down on the press and pointed to the violence that

followed as proof that the country still was not ready for democracy. Said one Korean intellectual: "It's a lawless country now."

The generals were not ready for Kwangju. Trouble began when troops tried to hustle students off the campus of Chonnam National University with gun butts and bayonets. Many young people were kicked and beaten, witnesses said, and some female students were stripped to their underwear. As the fighting intensified, the students picked up support. Anti-government forces commandeered emergency vehicles—including four armored personnel carriers—and rammed lines of army paratroopers. In one incident, demonstrators drove a bus through a police barricade and killed four officers. The protestors set fire to gasoline tanks, overran police posts and toppled dozens of cars. When guards at a local military warehouse surrendered, demonstrators walked away with an awesome arsenal of weaponry—rifles, revolvers and a huge stockpile of ammunition.

Government helicopters roared in with reinforcements as troops tried to beat back the crowds. Soldiers fired point-blank at students, witnesses said, and managed to arrest a number of demonstrators. But after three days the situation was out of control. Forced to retreat by the mob, soldiers sought refuge in a prison on the outskirts of the city and made no attempt to re-enter the battle area.

**Compensation:** Throughout the province, government forces met stiff resistance. Demonstrators claimed victory in the port city of Mokpo, and dissidents in Naju said they were holding a police station and weapons arsenal. In other towns, the story was the same. By the time the fighting died down, Kwangju looked like a war zone. Debris was scattered across the sidewalks. Some students cruised the streets in armored vehicles while others organized a clean-up campaign and tried to retrieve arms from civilian supporters. Of the 3,500 guns handed out during the battle, only 2,500 were recovered. Concerned about the aftershocks of Kwangju, the government offered to compensate the families of the dead and wounded and reconstruct buildings destroyed in the fighting. Some students pressed demands for a rollback of martial law but the government indicated it would not be pushed that far. Cautioned a spokesman for the regime: "It must be emphasized that this lawlessness cannot be tolerated indefinitely."

The government's political strategy often was as heavy-handed as its military moves. On May 17, Cabinet members were summoned to a meeting at the capitol building in Seoul. When the ministers arrived, they saw soldiers lining the steps and corridors. Prime Minister Shin Hyon-Hwack entered the meeting room with Defense Minister Choo Yoong Bock. Shin rapped his gavel three times and Choo announced that the existing limited declaration of martial law was being expanded to cover the entire nation. All Cabinet members were required



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*Military crackdown in Kwangju, stopping an opposition member outside the National Assembly: From the regime's point of view, disagreement means disloyalty*



Cynthia Z. Rachlin—NEWSWEEK



AP

to sign the announcement. "We kept our mouths quiet," said Education Minister Kim Og Kil. "There was no debate."

For the Cabinet's silent majority, the rest was just a formality. A few days later, the government announced that the ministers—including Prime Minister Shin—had resigned and were "holding themselves accountable for the unprecedented social unrest." The military asked eleven Cabinet members to remain but among the unwanted was Kim Og Kil, the only woman in the group and a respected moderate. President Choi issued a statement restating his promise to work for accommodation. But before the week was out, Choi too seemed to be a political casualty. He temporarily dropped out of sight and remained most of the time in the heavily guarded Presidential mansion.

General Chon installed an innocuous bureaucrat, Park Choong Hoon, as his

new Prime Minister. Park, 61, a former minister of economic planning and, most recently, president of the Korean Traders Association, promised to rebuild public confidence in government but it was clear that his main function was to serve as a front man for the military. "If the present trend of mistrust should go unchecked, all our past achievements will be demolished overnight," he said. Almost immediately, Park saw just how deep the divisions in Korean society had become. He took a helicopter ride to Kwangju, but had to turn back when local military leaders warned that the city was not secure enough to permit a visit.

Dissidents are fully convinced the new government has no room for liberalization on its agenda. Last week, the Supreme Court upheld the death sentence of Kim Jae Kyu, the former intelligence chief con-



AP

Rock-throwing rebel in Kwangju: War zone

victed of assassinating Park Chung Hee. After the court's decision, government sources said that Kim and four of his associates were hanged. One of Kim's lawyers was jailed and the rest of his twenty-member legal team went into hiding.

The regime's hunger for harassment seemed limitless. Security forces shoved their way into apartments, picked through personal papers and led prisoners away in handcuffs. Prof. Han Wan Sang, imprisoned under the Park regime but recently allowed to resume teaching sociology at Seoul National University, was among those snagged in the roundup. When agents came, Han begged for the right to spend the night at home. He told officers he was exhausted from making funeral arrangements for his mother. "I'll come tomorrow, if you want," he promised. "No," said the officer. "The world has changed."

No one understood that better than Kim Dae Jung. The popular government critic had tried in the week prior to his arrest to calm the restive students: Seoul had been in turmoil even before the declaration of martial law, and Kim publicly urged dissidents to stay out of the streets and wait for a political response to their demands. Still, he was one of the first to be locked up. "They came and took him away," said his wife. "There were many soldiers with guns. They refused to give any reason why they were arresting him."

Later, the government charged that Kim had paid out huge sums of cash to finance "a people's uprising and overthrow the government"—all in order to grab power for himself. Last week, Kim's whereabouts were unknown. He may face a trial for sedition and a possible death sentence.

**Arrest:** Two other major political figures had troubles of their own. Liberal dissident Kim Young Sam was accused of planning to advance his campaign for democracy with "extreme violence." When he refused to cancel a press conference, Kim was placed under virtual house arrest. Kim Chong Pil, a Park-era Prime Minister who only lately came out for liberalization, was charged with "illicit accumulation of a fortune." As the regime saw it, however, Kim's most serious "crime" was his new habit of "fighting against the government."

From Chon's point of view, disagreement is not far removed from disloyalty. His friends are career soldiers who studied with him at the Korean Military Academy, rose to power under Park—and assumed they would one day run the country. In December, they engineered a coup and began the transfer of nearly a hundred generals. Outsiders were given insignificant posts while old colleagues filled the important spots. As a result, analysts say, Chon has detractors in the ranks as well as in the streets. Says one Korean politician: "He has so many enemies in the military he would not feel secure without total power." When last week's uprising broke out, Chon began changing his residence almost every night. Only select members of the inner circle know where he stays.

Although civil unrest has demanded

most of the government's attention, there is another hot spot on the home front: the economy. Chon's power play has rattled overseas investors when Korea needs foreign capital most. Even before the unrest many executives were uneasy. Korea no longer is a source of low-cost labor—wages have doubled in the last three years—and, with inflation running well over 20 per cent, workers can be expected to continue their demands for higher pay. In addition, the country has a shortage of natural resources and an abundance of labor unrest. The national treasury needs more than \$2 billion from private banks—and the chaotic political situation is going to make those loans hard to come by. "The Koreans will probably scrape by this year by drawing down their reserves," said an American banker. "But if the situation is not resolved, 1981 will be a disaster."

Events in Korea have alarmed Washington. Since Park's assassination, the Carter Administration has encouraged Seoul to keep the lines of communication open to the dissidents, and the White House did not hide its displeasure with the way Chon handled the Kwangju affair. The only encouraging sign, officials said, was that Chon notified the United States he was pulling troops out of installations in the North—something the general neglected to do last December when the military organized its coup. Washington told North Korea last week that it was not reneging on its treaty obligations to the South and dispatched two airborne command planes to Seoul to prove the point. Officials in Washington say all they can do is hope that Chon will work his way out of this period of domestic crisis. "In the last analysis," said one source, "this is a Korean problem."

Solving the problem won't be easy. Although last week's violence was confined to Cholla province, there were protests in other parts of the country—and signs of more difficulties ahead. Reporters for papers in Seoul walked off their jobs to protest government censorship. There was a mass resignation by opposition members in the National Assembly and many of the politicians already have gone underground.

If Chon continues to stifle dissent, more outbursts like the one in Kwangju seem certain. With activists sitting on top of a weapons stockpile, the fighting could be even more deadly than before. Some analysts even worry that the episode will end in outright civil war—or, more likely, the establishment of a right-wing dictatorship even more brutal than Park's. For those who still dream of freedom, one dissident said, there is only one hope: that the country endures yet another coup—this one by leaders who are unafraid of democracy.

FRED BRUNING with ANDREW NAGORSKI in Seoul and CHRISTOPHER MA in Washington

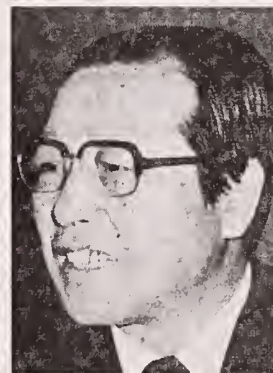


UPI

General Chon, Kim Chong Pil, Kim Dae Jung: Liberalization was not on the regime's agenda

Orion Press—Katherine Young

Joong Ang Ilbo



# A Tradition of Dissent

In 1919, they sparked the independence movement that ultimately drove the Japanese occupation forces from the Korean peninsula. In 1960, they took to the streets to topple the creaky Administration of President Syngman Rhee. Now, in their latest season of dissent and discontent, Korea's students are on the march once more. Their massive pro-democratic demonstrations prompted the recent seizure of power by the military—and proved once again that while they don't always get their way, the students are the prime movers of Korean political change. "The students of Korea have a mission that no other group can fulfill," says one Korean journalist in Seoul. "And that sense of mission is based on a long history of dissent."

Unlike Western student radicals, who often seem to draw strength from their portrayal as gadflies and outcasts, Korean activists trace roots that run deep in the nation's history and Confucian traditions. As early as the fifteenth century, students in the Yi dynasty launched demonstrations to push for political and economic reforms. Their fierce loyalty to classmates gave them unity—and power. And their leadership in the anti-colonial struggle against the Japanese and a long history of other nationalist movements has made them popular heroes.

**Legitimacy:** Even under the lockstep regime of Park Chung Hee, the names of past student martyrs appeared in textbooks and their acts of defiance were held up as patriotic examples.

"In a culture that traces lineages back to the third century, the sense of that tradition is extremely strong," says Dr. Soon Young Yoon, a Korean-American anthropologist. "There is a strong loyalty to those who have inspired political movements for democracy or freedom. If my father or mother had participated in a popular uprising, I would also feel the necessity to join one. That gives the student struggles tremendous legitimacy."

According to the Koreans' Confucian heritage, struggle is not only legitimate but expected. "Confucian tradition gives a special status to the scholar," says Yoon. "He is entrusted with the role of guiding society." In Korea, that tradition remains firmly in place; the country never went through the wrenching reappraisal of Confucianism as China did under Mao Tse-tung. The Korean scholar, therefore, enjoys an unparalleled prestige that eclipses more immediately influential elites such as the military, government bureaucracy or busi-

ness. "Education is supposed to bring enlightenment," says one Asian academic. "Having achieved that enlightenment, the student then has the duty to point the way for the rest of society."

Pointing the way took on new importance under Park's autocratic rule. Muzzled by law and held in check by an elaborate state security apparatus, the press and opposition parties were essentially unable to articulate the democratic concerns of the regime's opponents. The student movement assumed the mantle of opposition—and university activists got away with more overt political dissent than was ever tolerated off campus. With its complex organiza-

tion, many students were convinced that Korea was back on the road to democracy. President Choi Kyu Hah held out the hope of widespread liberalization, both on and off the campus. He appointed Kim Og Kil, former president of Ewha Women's University, as minister of education—and, while counseling moderation, she promptly began lifting controls. "People have been regimented so long," said Kim. "This is our best chance, but we should take a step-by-step approach." In recent months, universities readmitted hundreds of student activists expelled during the Park regime (300 at Seoul University alone), and student groups actually succeeded in forcing the resignations of some pro-Park professors and administrators.

Now, of course, Kim is out of a job, and



Riot police break up demonstration at Ewha Women's University: Scholars with a sense of mission

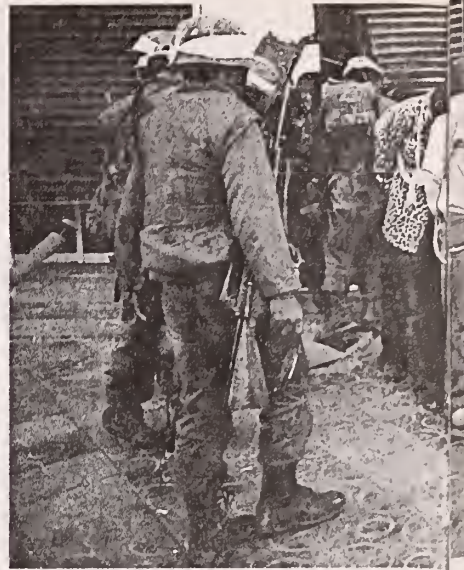
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During the heady days since Park's as-

hundreds of student activists are in jail or in hiding. "The students are furious," says one Korean university president, who freely admits his relief at the military shutdown of the campuses. "It would be an awful job trying to contain them if the universities opened up." To many Korean scholars, the current crackdown seemed ironically reminiscent of two decades ago. After student rioting had forced out Syngman Rhee, then-Gen. Park Chung Hee used the turmoil that ensued as an excuse to seize power. Within a year of his takeover, Park was trying to stamp out campus dissent—and the students were back in the streets as a volatile force. Today, that scenario seems certain to be played out yet again. "No one expects the students to simply accept their fate," says one Western professor teaching in Seoul. "No matter how high the risks."

DOUGLAS RAMSEY with ANDREW NAGORSKI in Seoul and HELENA JOSHEE in New York



Dead and wounded line a Kwangju street, soldiers rounding up demonstrators, bodies of slain insurgents awaiting identification by relatives:

## Korea's Day of the Generals

**T**hey're coming! They're coming!" The predawn cries galvanized the rebel-held city of Kwangju, South Korea, last week. After a tense, six-day standoff, government forces had finally attacked. Insurgent leaders broadcast an urgent call to arms and hastily passed out weapons to their ragtag army. They never had a fighting chance. With clockwork efficiency, the troops surrounding Kwangju swept in from every direction, occupying key points in the city and surgically eliminating whatever resistance the rebels could mount. "It was quick and relatively clean," said one eye-

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*The military men  
crush a rebellion  
in Kwangju and  
set up an embryonic  
junta in Seoul.*

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witness. "They didn't seem to shoot anyone except people with guns." In less than two hours, nearly 300 dissidents were arrested, nineteen were killed—and the Kwangju rebellion was smashed.

The crackdown left the armed forces in undisputed control of South Korea, and the generals moved to consolidate their power by forming what looked suspiciously like a military junta-in-embryo to run the nation's affairs. Ostensibly an advisory panel, the 25-man Special Committee for National Security Measures included sixteen top generals, headed by Lt. Gen. Chon Too Hwan. The move dismayed the Carter Administra-

tion. "Democratization has been given a setback, there is no doubt about it," the President said last weekend. "We are urging the military and civilian leaders of South Korea to move as rapidly as possible toward a completely democratic government." Still, no one in Washington expected the generals to relax their grip anytime soon.

The Kwangju uprising began a fortnight ago after the government imposed martial law on the entire country. Hundreds of thousands of rioting citizens seized control of the city, the Martial Law Command moved 18,000 troops into the surrounding area and the two sides entered into tense negotiations. Inevitably, the talks broke down after militant insurgents demanded Chon's ouster and the repeal of martial law. NEWSWEEK'S Andrew Nagorski visited Kwangju before the assault and found a besieged but surprisingly united city. After the army cracked down, he returned to a very different scene. His report:

Superficially, life in Kwangju quickly returned to normal. Stores reopened, the army began to clear away debris and the government organized a relief program. "The people are happy now; they are going back to their jobs," a young first lieutenant told me. In fact, there was a climate of fear and resentment in the city. With some of the militants still at large—and probably armed—soldiers had set up machine-gun nests outside the provincial capital building, and truckloads of troops armed with M-16 rifles patrolled the streets.

The same people who had anxiously sought out foreign reporters during the siege were suddenly afraid to be seen speaking to one. A medical student came up to

me and said: "The Kwangju affair is still not over. The people will not forget." Immediately, a man in a nylon jacket—the standard uniform of the South Korean CIA—started shouting at him. Hastily, the student shook my hand and disappeared.

The generals said they still were committed to a cautious program of constitutional reform, culminating in parliamentary elections by mid-1981. "We are looking forward to having a constitutional amendment and holding elections," General Chon said during an informal chat with NEWS-

*A kick in the head: 'The Kwangju affair is not*





Photos by P. Chauvel—Sygma



*army acted with clockwork efficiency*

WEEK'S Bernard Krisher. "If the situation is stabilized in a favorable way, the political schedule may be carried out [even] earlier than expected."

**Discontent:** Initially, the regime seemed to get the order it sought. Despite reports of civil disturbances in the port city of Mokpo, 44 miles southwest of Kwangju, most of the country was quiet. But by forming the new junta, the generals seemed to drag the country still further to the right, opening the possibility of more violence in the future. "The military has the power, the guns," said Korean-born Chong-Sik Lee, a political scientist at the University of Pennsylvania. "But you cannot bottle up people's discontent with guns. Anyone with political experience should know that."

*'The people will not forget.'*



Much will depend on the fate of Kim Dae Jung, a popular opposition leader currently being held at KCIA headquarters in Seoul. A native of the Kwangju area, Kim was arrested two weeks ago, after a wave of student demonstrations that prompted the army to impose martial law. He faces possible charges of sedition. "It is said Kim Dae Jung and his forces instigated the student demonstrations and the Kwangju riots from behind," said General Chon. "Based on the results of the investigation, he will be duly treated according to the law." Conviction could mean a death sentence—and, most diplomats believe, an angry reaction among Korea's students.

South Korea's lurch to the right put the Carter Administration in an uncomfortable position. Despite Washington's repeated calls for liberal reform in Seoul, many Korean dissidents believe that the United States supports the Chon regime—a belief the generals seemed anxious to foster. Several South Korean newspaper articles suggested that U.S. Ambassador William Gleysteen understood and approved the generals' plans. The U.S. Embassy in Seoul issued a sharp denial, claiming that the regime had "distorted" Gleysteen's reactions and denying that Washington had any advance notice of the military crackdown.

U.S. officials said they would continue to press the South Koreans for liberalization. "For them . . . stepping into the waters of democracy is like stepping into the waters off the coast of Maine," said a State Department briefer who asked to be identified only as a senior U.S. official. "When their ankles turn blue, they tend to run out. The way to get used to the water off Maine is to plunge in, and this might not be a bad way for the Korean Government to move."

Another of the Carter Administration's fears is that North Korea may somehow take advantage of the unrest in the South. So far, the evidence suggests that nothing of the kind is likely. There have been no ominous movements of Pyongyang's forces recently. And during an official visit to Tokyo last week, China's Chairman Hua Guofeng said that the North "will never embark on a military intervention in the South." Hua's statement could be taken at face value—or as a highly public signal to the North Koreans that they would not have Chinese support if they moved their forces across the 38th parallel.

**Spiral:** The South Koreans seem quite capable of stirring up their own trouble, without Northern help. Most analysts fear that Chon and his inner circle may be trying to turn the country's political clock back twenty years—an aim that would almost certainly fail in one of Asia's most advanced nations. For the moment, the generals have at least a chance to halt the recent spiral of violence. "Chon has time now—until September, while the schools are out," Lee predicts. "But when the students gather and have time to think about what happened, he will face a great many problems. The students will erupt again, unless Chon manages to shut the universities altogether." Or unless he manages to close the rifts his policies have helped to open.

JOHN NIELSEN with ANDREW NAGORSKI and BERNARD KRISHER in Seoul, FRED COLEMAN in Washington and JOYCE BARNATHAN in New York



Army tanks rolling into Kwangju after airborne assault troops had recaptured city



Soldier confiscating cache of rebel arms

SOUTH KOREA

## Ten Days That Shook Kwangju

*Paratroopers put down a citizens' insurrection*

**A**s 6,000 people gathered for a peaceful rally in the main square of the provincial capital of Kwangju last week, two gleaming South Korean air force jets arced across the city, made several passes over the demonstrators, then disappeared. The reconnaissance flyover was the first signal that South Korea's military was preparing to break the rebel seizure of Kwangju. For nine days the city had been under the control of some 200 dissident students who had led a full-scale citizens' insurrection, seizing all govern-

ment buildings and most police stations. For nine days, several thousand troops that had been withdrawn from the center of the city were poised at the outskirts. Other troops, including three crack paratrooper brigades, had been dispatched to encircle the city. On the tenth day this small army, totaling 17,000 men, finally moved into the troubled city.

At 3:30 a.m. Kwangju's 800,000 citizens were awakened by the screech of tank treads and the flutter of helicopters flying in assault formations over the city's roofs. Paratroopers armed with machine guns, stun grenades and handguns stormed rebel strongholds in the provincial government offices, the tourist hotel, the local radio station and the city park. The rebels fought back with carbines, pistols and M16 rifles they had seized from government arsenals. But the civilian youths were scarcely a match for the crack airborne troops. In less than two hours the soldiers had secured Kwangju. As the sun rose over the city, troopers fanned out into the streets to collar every youngster in sight as a suspected rebel. Hundreds of insurgents were arrested. Officially, 19 were killed in the fighting; according to townspeople, the toll may actually have exceeded 100.

Outside the sandbagged government office building, hundreds of women queued up to try to identify the bodies of 16 fallen rebels displayed in open coffins. The corpse of a Protestant minister, Moon Jun Chol, was also found in a small building where the rebels had deposited thousands of their weapons. Hospitals, meanwhile, were overcrowded with wounded; some had been shot in the legs because the paratroopers had been ordered to

aim low and avoid killing if possible.

The army assault on Kwangju climaxed a wave of civil turmoil that has shaken the country more seriously than any other in the past two decades. The trouble began three weeks ago, when students in Seoul staged a series of demonstrations. The protests were directed against the martial law that has been in effect ever since the assassination of President Park Chung Hee last October, and against the failure of the weak government of interim President Choi Kyu Hah to produce democratic reforms. The military-backed regime—dominated by the country's emerging strongman, Lieut. General Chun Du Hwan, head of the Defense Security Command as well as acting chief of the Korean CIA—responded



Paratrooper arresting suspected rebel

*Their orders: aim at legs to avoid killing.*



Mourning a relative at city morgue

*Hundreds queued up to identify the bodies.*

IRAN

# Pistol-Packin' Parliament

*A new Majlis meets amid fresh efforts to free the*

It was variously hailed as "the birth of Islamic justice" and the "fruition of the blood of the revolution's martyrs." At the bidding of the Muslim clergy, tens of thousands of Iranians last week took to their rooftops to herald its coming. Next morning, 17 months after the revolution that drove the toppled Shah into exile, the first session of the new Iranian parliament, the Majlis, convened in the capital of Tehran. It was symptomatic of the country's volatile political climate that most of the 213 newly elected representatives arrived with personal bodyguards. Some even carried their own weapons.

The archrivals of the Islamic regime—President Abolhassan Banisadr and Ayatullah Seyyed Mohammed Beheshti, leading member of the Revolutionary Council—were assigned adjacent seats in the front of the ornate red-and-gold chamber, the size of a movie theater.

dire economic predic running at an annual employment has risen work force. Exports c talled 6 million bbl. d have slowed to 700.0 of Iran's foreign exc billion is frozen in U and abroad. Conclude lamic republic may n face of these indescr

The moderate Pro fensive at home bec mination to resolve th the 53 American h been held captive months. Banisadr di issue, but eventuall ssembly, which is don servative clergy, will hostages' fate. There in the week that suc



**Ayatullah Beheshti and his rival, President Banisadr, at the opening of parliament.**  
*It was symptomatic of the political climate that most arrived with bodyguards.*

They scarcely looked at each other during the ceremony, which began with recitations from the Koran and a boys' choir chanting revolutionary songs. The ailing Ayatullah Ruhollah Khomeini, 80, spiritual leader of Iran's revolution, did not attend; he dispatched his son, Seyyed Ahmed, to deliver his inaugural message, warning against "plotters" from either the U.S. or the Soviet Union and stressing the need to purge the parliament of any "leanings to either the right or the left." Then, in the best tradition of the stridency that has marked public life in Iran since the Shah's overthrow, one of the mullahs jumped to his feet and shouted: "Hail to Khomeini! Hail to the martyrs!" The other representatives took up the refrain with gusto.

It was apparent to all that the parliament was coming into being at a time when Iran could hardly have faced graver problems: a dangerously deteriorating economy, mounting internal strife, and growing international isolation. In his own address, Banisadr emphasized Iran's

not be forthcoming. In other quarters, win the release of the naught. A ruling by Court of Justice at T was violating internati immediately terminat tion" was called m ran. Syrian Diploma member of the short-l sion that had been fo the former Shah's rei ran to lobby for a rev tive on behalf of U.N. Kurt Waldheim.

More ambitious Austrian Chancellor Swedish Social Democ Olof Palme and Spani ers Party Leader Feli flew to Iran to talk v other government offi sible "fact-finding" n his way home, Kreisk gard to the hostages th its "deep criticism clear

with a far-reaching crackdown. It closed all 212 universities, detained hundreds of student militants, and arrested leading political figures, notably Kim Dae Jung, a dissident leader and a popular native son of Kwangju's province. At that, the city rose up in revolt, and angry demonstrations took place in more than a dozen neighboring towns.

The government tried to pin the blame for the violence on Communists and other "impure elements" but, according to most accounts, the armed forces themselves encouraged the rioting by overreacting. Only a handful of the estimated 290 dead were soldiers. The rest were civilians, shot down by the military. Eyewitnesses told TIME Correspondent Edwin Reingold that soldiers had beaten and shot civilians indiscriminately. Said one American resident: "Anybody in the soldiers' way was beaten mercilessly. When they saw the injured lying in the street, the soldiers beat them again." The American saw paratroopers shoot and kill a mother and her five-year-old child. When he shouted in protest, "Why are you doing this?" a soldier yelled back, "This is Korea, not America." A policeman who had changed into civilian clothes and joined the rebellion explained, "We couldn't stand to watch our own people be slaughtered. We're against Communism, but we're also against dictatorship."

Following the recapture of Kwangju, government leaders called for national unity and "a healing of the tragic scars." The martial law command characterized the military assault as a benevolent move "to relieve the suffering of innocent citizens" in Kwangju. The government made a show of ordering generous relief payments to residents of Kwangju, including compensation to people whose homes or businesses were damaged in the fighting.

Hopes for democratic reform any time soon appeared to have dwindled in the wake of the Kwangju rebellion. Increasingly anxious about the stability of one of its most valued allies in the Pacific, the U.S. urged Seoul to take steps "toward the establishment of a broadly based civilian government." Instead the generals heading the country's martial-law regime announced the establishment of a powerful junta-like Special Committee for National Security Measures, consisting of eight civilians and 17 generals, notably Lieut. General Chun. The government claimed the junta was "not a decision-making or legislative organization but an advisory committee to the President, aimed at deliberating various state affairs relating to national security." Oldtimers in Seoul thought otherwise. Many likened it to the Supreme Council for National Reconstruction created by the late President Park Chung Hee to consolidate his own power after his 1961 military takeover. ■



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Identify the bodies.



Pacific Stars and  
**S**tripes



KOREA

35th Year, No. 152

AN AUTHORIZED UNOFFICIAL PUBLICATION  
FOR THE U.S. ARMED FORCES OF THE PACIFIC COMMAND

25¢

Sunday, June 1, 1980



**Boston's birthday party**

An unidentified 3-masted schooner sails past the aircraft carrier John F. Kennedy in Boston Harbor as sailing craft gather for the Parade of Tall Ships, the beginning of a summer-long celebration of Boston's 350th anniversary. The Kennedy will serve as the official review ship for the parade. The hoopla centers on Sept. 21, the actual anniversary of the city's founding. (UPI)

# U.S. denies link to ROK crackdown

SEOUL (AP) — Diplomatic sources on Friday accused the head of the Korean Central Intelligence Agency of lying to the Korean press about the U.S. role in a military crackdown here.

A well-informed diplomatic source said Lt. Gen. Chun Doo Hwan, who is defense security commander and acting director of the KCIA, told Korean editors and publishers a few days after the May 17 crackdown that the United States knew about it in advance.

"That simply was not true and Chun knew it," said the source, who declined to be identified.

The U.S. Embassy, meanwhile, issued a statement claiming some Korean newspapers "seriously distorted" the U.S. role in the crackdown by saying that American officials knew about it ahead of time and approved of it.

The statement also cited several recent instances in which South Korea took policy actions which caught the United States unaware, including an "internal coup" led by Chun in December that deposed a group of "moderate" generals.

Western diplomatic sources said the embassy statement reflected the exasperation within President Carter's administration over Korean generals' increasing reach for power in South Korea.

The military extended martial law and arrested political opponents May 17 in response to massive student demonstrations de-

manding free elections and democratic reforms.

The government announced formally on Saturday another move to consolidate military control of the affairs of state — the establishment of a junta-like council dominated by generals.

In Washington, the administration urged South Korea on Friday that democracy was the best way to protect the country's long-term security.

A senior official acknowledged that influencing the East Asian ally, which is moving toward rule by army generals, is "a delicate matter."

But he said the United States is persisting in the view that political liberalization goes hand-in-hand with security.

He said the administration did not intend to use "clumsy methods" to achieve its objectives. But, he said, the U.S. views had been conveyed to South Korea "in every way that we can."

The embassy statement in Seoul said U.S. Ambassador William Gleysteen had been kept ignorant of plans to arrest political figures and student protest leaders and learned of the meeting at which the decision was made to extend martial law only 30 minutes before the meeting was held. The statement added, "There was no mention of intended arrest of political leaders."

The statement said some news-  
(Continued on Page 2, Col. 4)

## Jobless funds may run dry

WASHINGTON (AP) — About 600,000 jobless auto workers, ex-servicemen and former federal employees may find their unemployment checks cut off prematurely next week because of Congress' battle over its new federal budget.

Labor Department officials say payments will come to an immediate halt for at least two weeks, and possibly much longer, beginning next Wednesday, when a special jobless benefit fund runs out of money.

Checks can be resumed only after Congress approves a Carter administration request for an additional \$1.1 billion to keep the fund solvent through Sept. 30.

Department officials do not expect Congress to begin taking up the matter until next Wednesday at the earliest. By that time, the Federal Unemployment Benefit Account — known as FUBA — will be exhausted. And once the system shuts down, it will take a week or two after congressional action to resume the flow of checks.

"It will be a logistical nightmare," said one department official.

Regular state unemployment insurance benefits that now are going out to an estimated 3.3 million jobless Americans are not affected by FUBA's problem.

The people who are in jeopardy include 334,000 workers — mostly in the auto industry — who have lost their jobs because of foreign competition, 190,000 former federal and postal employees and ex-servicemen who are ineligible for regular state unemployment insurance, 73,000 former CETA public service job holders, and 3,000 loggers in California who lost their jobs when the Redwoods National Park was expanded in 1978.

Payments average nearly \$100 a week and are distributed either weekly or every other week by state unemployment offices, which receive their money from Washington.

The prospect of a depleted fund is particularly threatening to the unemployed federal workers, ex-servicemen and former CETA workers, because the checks may be their only source of income.

The money crunch developed because the Labor Department, in its budget request to Congress last



Dr. Dong Hwan Moon (left), a professor at Hankuk Theological Seminary in Seoul, shakes hands with William Sloan Coffin Jr., senior minister at Riverside Church in New York City, following a memorial service held for victims of martial law in Korea. Moon spoke to the congregation about the state of unrest in his country. (AP)

## Jordan

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but said the youths could not have had time to shoot Jordan.

Police spokesman Dan Gibson said Mrs. Coleman was driving Jordan to the Marriott Inn about 2 a.m. when they stopped at a red light 2 1/4 miles from the motel.

"Apparently they the youths were having a good time in the car," Gibson said. "They looked over and saw a black-on-white situation and made some racial overtones. As the light changed, they took off ahead of Mrs. Coleman."

The police spokesman said the youths pulled into the parking lot of a fast-food restaurant and would not have had time to get to the motel ahead of Jordan.

"We still feel there was not conspiracy involved," Gibson said.

Police Capt. Gary Lotter said the motorcyclist, who had his rifles wired to his bike, was arrested several hours after the

divorced four times, had not given them full cooperation. She has refused to identify or help them locate her "current boyfriend," he said.

But police spokesman Dan Gibson said the department had dropped its theory the attack was a "domestic matter" and believed it was carried out by one man, acting alone, probably on impulse.

President Carter said he believed the attack on Jordan "was an assassination attempt" — an assessment shared by Dr. Joseph Lowery of Atlanta, president of the Southern Christian Leadership Conference, and the Rev. Jesse Jackson, leader of Operation PUSH in Chicago.

Lowery said "a Klan mentality" was responsible for the shooting and it did not matter whether or not there was a conspiracy. Jackson said he thought there was a "hit list" of people who take a strong stand on civil rights.

## U.S. denies link to ROK crackdown

● From Page 1

papers suggested that Gleysteen had expressed "understanding" or "approval" of the crackdown in a May 23 meeting with South Korean lawmakers.

"This is a serious distortion of what he said," the statement said. "In discussing the event of May 17 (at the meeting), the ambassador first said he reserved judgment on the need for emergency martial law and tough measures to deal with the student demonstrations.

"He then expressed strong disapproval of the arrest of political leaders, the closing of the National Assembly and general political crackdown thereafter.

"He reminded assemblymen that these views were reflected in comments by the official State Department spokesman in Washington May 18," the statement said.

The statement singled out no Korean leaders by name and the embassy press spokesman, Norman Barnes, refused to elaborate on it, saying he was "not going to push this thing further."

However, a well-informed Western source said the statement in effect accused Chun of lying to the press about Gleysteen's statements.

The May 17 edict gave the military near-absolute power in the conduct of governmental affairs and triggered new and more violent demonstrations including the bloody nine-day rebellion in the southern city of Kwangju, which ended last Tuesday with paratroopers taking the city away from the insurgents.

At least 290 persons are believed to have died in the Kwangju incident, the worst civil disturbance in South Korea's modern history.

The embassy statement was delivered personally to most of Seoul's local news media offices by press officer Barnes and an aide. A source said that step was intended to impress on the Koreans the importance which the embassy placed on the subject.

"This is not an entirely new situation — the Korean generals not telling the Americans what they're up to — but it's worse now than it has ever been," said the source.